The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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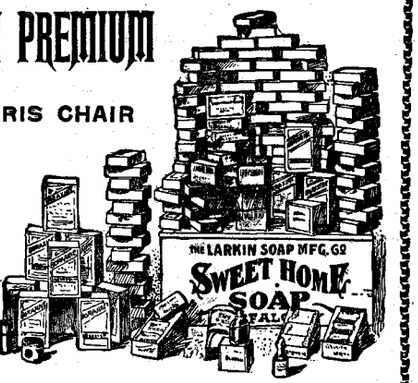

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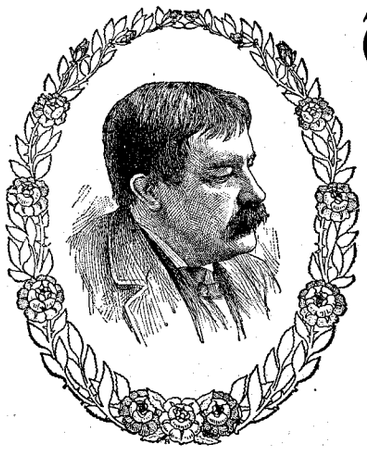

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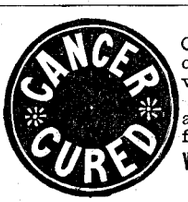

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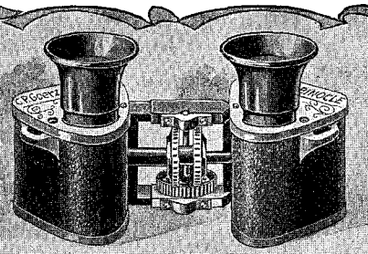

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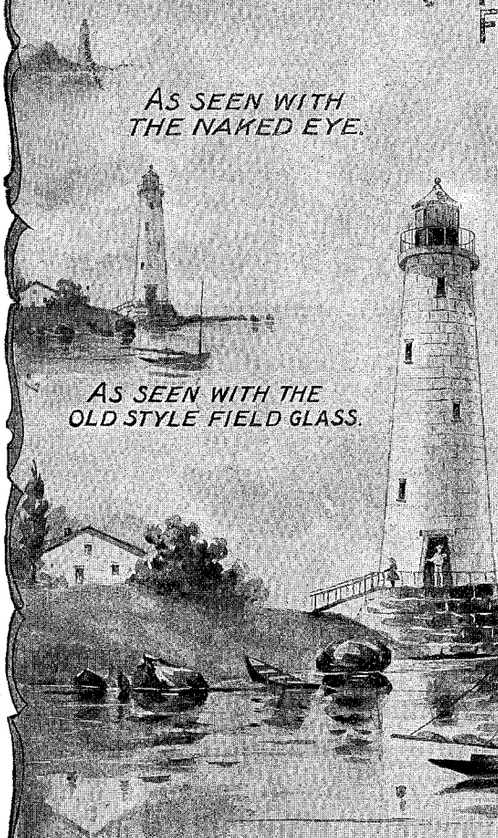

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The Literary Digest

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TOPICS OF THE DAY.

RACE TROUBLES IN THE CAROLINAS.

MORE than thirty persons are said to have been killed and about half that number wounded, in North and South Carolina, in race encounters resulting from election-day excitement. The city government of Wilmington, N. C., was completely revolutionized before despatches announced that order had been restored there. The state of feeling in the South on the race issue prior to election was reviewed in these columns November 5.

Riots in South Carolina.

On election-day riots occurred in Greenwood County, S. C. At Phœnix trouble arose over the examination of negro election certificates, and one white man was killed and one wounded in the conflict at the polls. Two days later, according to an Associated Press despatch, the number of killed in that vicinity included two white men and five colored men; in addition half a dozen whites had been wounded, among them John R. Tolbert, collector of the port at Charleston. Tolbert reached Columbia, "from below his hips to the crown of his head . . . covered with wounds," and was incarcerated in the state penitentiary for safe-keeping. The press despatch continues:

"In addition to these, two and likely four negroes are reported to be dead in the woods near where the five bodies lay to-day.

"The trouble was precipitated on election day, when two or three hundred negroes at the polls opened a fusilade at the store in which the voting was going on. In this fight Etheridge was killed and Tolbert wounded.

"The second occasion for provocation was that a party hunting the slayers of Etheridge was fired into, and one, Miller, fatally wounded and Fleming badly hurt. The arming of the negroes at the polls, the killing of Etheridge, the firing from ambush, all conspired to kindle a flame of passion, and when that will die down is difficult to say. Jesse Williams and two others are said to have confessed taking part in the ambuscade.

"The incident of the day was the killing of Essex Harrison. Down the road came a squad of mounted cavalrymen with Harrison marching ahead with guns and rifles drawn on him. Fifteen men lined up on the roadside. The negro was put out in the road and told to go toward the pile of dead negroes. He started; there was a ring of rifles and Harrison pitched forward dead. Harrison, it is alleged, was a member of the crowd that killed Etheridge.

"Parties were out during the day searching for the negroes, who, it is said, were the leaders in the rioting. The whites are particularly incensed against the Tolberts and hold them responsible for the trouble. A party went to kill Tom Tolbert, but some one prevailed on the hotheads not to kill a wounded and dying man.

"John R. Tolbert, collector of the port at Charleston, and Joe Tolbert left the county and went to Columbia. Reed Tolbert has gone to Greenville. Ezra Tolbert is quartered with friends. His son was shot, and this, with the plea that he is a non-partizan, has nine children and a wife alone, has saved him from death. A committee waited on J. W. Tolbert, assistant postmaster at McCormick, and asked him to get out of that town. He left. Several in the mob to-day wanted to burn Tolbert's property, but better advice prevailed.

"Fully three hundred men scoured the country to-day around Phoenix, where the first trouble occurred, hoping to find the bands of negroes said to be congregated in the neighborhood. The Tolberts are of good family, made fine Southern soldiers, and have been Republicans since the war.

"The atmosphere seems to have cleared up considerably this afternoon and no further trouble is expected. The whites are heavily armed and are prepared for trouble at any moment. Guards and regular sentinels were posted last night.

The two negroes who are known to have shot Etheridge have not yet been captured. Eight negroes have been lynched within two weeks' time in neighboring counties."

J. W. Tolbert, the assistant postmaster at McCormick, went to Washington, consulted with Administration authorities regarding federal protection, asked Governor Ellerbe of South Carolina if he would be protected upon his return home, and received a reply promising official protection but advising him to stay away until the excitement subsides.

Manly's Editorial.

The trouble in Wilmington, N. C., broke out on the day after election. The chief cause alleged was an editorial printed in a paper edited by a mulatto named Alex L. Manly. This editorial, which we find in full in the Atlanta *Constitution*, was published on August 18 last. It reads as follows:

"A Mrs. Felton, from Georgia, makes a speech before the Agricultural Society at Tybee, Ga., in which she advocates lynching as an extreme measure. This woman makes a strong plea for womanhood, and if the alleged crimes of race were half so frequent as is ofttimes reported, her plea would be worthy of consideration.

"Mrs. Felton, like many other so-called Christians, loses sight of the basic principle of the religion of Christ in her plea for one class of people as against another. If a missionary spirit is essential for the uplifting of the poor white girls, why is it? The morals of the poor white people are on a par with their colored neighbors of like conditions, and if any one doubts the statement let him visit among them. The whole lump needs to be leavened by those who profess so much religion and showing them that the preservation of virtue is an essential for the life of any people.

" Mrs. Felton begins well, for she admits that education will better protect girls on the farm from the assaulter. This we admit, and it should not be confined to the white any more than to the colored girls. The papers are filled often with reports of rapes of white women, and the subsequent lynching of the al-

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leged rapists. The editors pour forth volleys of aspersions against all negroes because of the few who may be guilty. If the papers and speakers of the other race would condemn the commission of crime because it is crime and not try to make it appear that the negroes were the only criminals, they would find their strongest allies in the intelligent negroes themselves, and together the whites and blacks would root the evil out of both races.

"We suggest that the whites guard their women more closely, as Mrs. Felton says, thus giving no opportunity for the human fiend, be he white or black. You leave your goods out of doors and then complain because they are taken away. Poor white men are careless in the matter of protecting their women, especially on farms. They are careless of their conduct toward them, and our experience among poor white people in the country teaches us that the women of that race are not any more particular in the matter of clandestine meetings with colored men than are the white men with colored women. Meetings of this kind go on for some time, until the woman's infatuation or the man's boldness bring attention to them and the man is lynched for rape. Every negro lynched is called a 'big, burly, black brute,' when in fact many of those who have thus been dealt with had white men for their fathers, and were not only not 'black' and 'burly,' but were sufficiently attractive for white girls of culture and refinement to fall in love with them, as is well known to all.

"Mrs. Felton must begin at the fountain-head, if she wishes to purify the stream.

"Teach your men purity. Let virtue be something more than an excuse for them to intimidate and torture a helpless people. Tell your men that it is no worse for a black man to be intimate with a white woman than for a white man to be intimate with a colored woman.

"You set yourselves down as a lot of carping hypocrites; in fact, you cry aloud for the virtue of your women, while you seek to destroy the morality of ours. Don't think ever that your women will remain pure while you are debauching ours. You sow the seed—the harvest will come in due time."

A. M. WADDELL,
New Mayor of Wilmington.

Revolution in Wilmington.

These utterances, *The Constitution* explains, were made use of all through the campaign against "negro domination."

The Constitution compares the situation in Wilmington to that of New Orleans with the Mafia, asserting that post-election bloodshed "was the culmination of a long series of provocations and an epidemic of crime, the victims of which were respectable white citizens and the perpetrators blacks and low whites." To quote further:

"Just so [as in New Orleans] has Wilmington been terrorized by a criminal element of the blacks. The negroes had control of the city government, not by virtue of election, but through the connivance of the legislature and the governor, Daniel Russell, who desired the humiliation of the decent people among whom he had lived prior to his elevation.

"The whites could have controlled the city government had not the legislature forced upon the people a new charter, which provided for the appointment of five members of council by the governor. These appointees were Republicans, and that party having a majority on the board and having been vested with the power to elect the mayor and other city officers, ward politicians were selected.

"The mayor and chief of police were white, but the policemen and all the sanitary inspectors and most of the other appointees were negroes. The police had no control over the criminal classes. Burglaries were frequent and the citizens had to keep guns in their homes for protection. When burglaries were reported to the police no apparent effort was made to arrest the guilty ones. One citizen captured a negro on the street carrying articles which had been stolen from the citizen's house several days before. The police had been given a description of the articles stolen, and the prisoner stated, that he had passed five policemen with the plunder in his arms.

"Last winter a negro policeman entered the store of a prominent merchant and beat him unmercifully. The policeman said that the merchant had insulted his little daughter. The merchant had waited on her during the morning, and not having what she wanted she went home. The negro policeman was never punished.

"White ladies and children were constantly annoyed and insulted when on the streets. Country people were especial marks of the negro boys, who followed them and guyed them.

"This is one reason why so many farmers went into Wilmington last night. They have long waited for an opportunity of this kind."

On the day after election a public meeting of Wilmington citizens appointed a "Committee of Twenty-five," which formulated resolutions giving certain negroes a time-limit within which Manly's paper, *The Record*, must be suppressed, ordering Manly out of town, and calling upon the negro administration to resign. Editor Manly fled to the North, and at the time appointed a crowd of several hundred armed white men, led by ex-Representative Waddell (who was later made mayor), wrecked *The Record* plant and burned the building. Local military organizations were called out. Then followed the forced resignation of colored men from the board of aldermen, one by one; the election of white successors by the remaining members, the election of a new mayor and a new chief of police, and the swearing in of two hundred and fifty special policemen to preserve order.

This public meeting also adopted what is known as "the Wilmington Declaration." The preamble states that the signers believe that the framers of the Constitution did not anticipate the enfranchisement of an ignorant people of African origin, and that the men of North Carolina, who joined in forming the Union, did not contemplate for their descendants a subjection to an inferior race; that negro rule has been in part endured because it was felt that the consequences of the war of secession were such as to deprive Southern people of the fair consideration of many of their countrymen, but it is believed that, after more than thirty years, this is no longer the case; that the signers recognize the authority of the United States, and will yield to it if exerted again for their subjugation to the rule of men of African origin—but they are unwilling to believe that it is the purpose of more than sixty millions of their own race to subject them permanently to a fate to which no Anglo-Saxon has ever been forced to submit. Then follow these resolutions:

"First—That the time has passed for the intelligent citizens of this community, owning 95 per cent. of the property and paying taxes in like proportion, to be ruled by negroes.

"Second—That we will not tolerate the action of unscrupulous white men in affiliating with the negroes so that by means of their votes they can dominate the intelligent and thrifty element in the community, thus causing business to stagnate and progress to be out of the question.

"Third—That the negro has demonstrated by antagonizing our interests in every way, and especially by his ballot, that he is incapable of realizing that his interests are and should be identical with those of the community.

"Fourth—That the progressive element in any community is the white population, and that the giving of nearly all of the employment to negro laborers has been against the best interests of this county and city, and is sufficient reason why the city of Wilmington, with its natural advantages, has not become a city of at least 50,000 inhabitants.

"Fifth—That we propose in future to give to white men a large part of the employment heretofore given to negroes, because we realize that white families can not thrive here unless there are more opportunities for employment of the different members of their families.

"Sixth—That white men expect to live in this community peacefully, to have and provide absolute protection for their families, who shall be safe from insult or injury from all persons whomsoever. We are prepared to treat the negroes with justice and consideration in all matters which do not involve sacrifices of the interests of the intelligent and progressive portion of the community, but are prepared now and immediately to enforce what we consider to be our rights."

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Resolutions of Protest.

Among the resolutions of protest passed by mass-meetings of colored people in different cities are the following adopted in Cooper Union, New York City:

"*Resolved*, That we deplore as un-American and provocative of endless friction and contention the antagonism to race and color which alone appears to have caused the said rioting and revolution in North and South Carolina, and that we insist upon it that the just rights of all citizens under the Constitution shall be respected as the only safeguard against lawlessness, and as the only guaranty of orderly government, and that we appeal to the conservative, law-abiding, and Christian sentiment of the republic to assist in the creation of a public opinion which shall compel those in authority to enforce the law and to secure to each citizen adequate protection in his life and property and in the exercise of his manhood and citizen's rights under the Constitution; be it further

"*Resolved*, That, as the States of Mississippi, South Carolina, and Louisiana have by constitutional enactment disfranchized more than half their population, we demand that the basis of representation of those States in Congress and the Electoral College be reduced in the proportion which the number of such male citizens shall bear to the number of male citizens twenty-one years of age, as made and directed by Section 2 of Article XIV. of the Federal Constitution.

"*Resolved*, That we recommend such amendment to the Constitution as will enable the President to use the Federal authority to protect the lives and property of citizens of the United States from organized or mob conspiracy whenever the governor of any State, from fear or collusion, fears to afford such protection or to call upon the federal Government to afford it. Be it further

"*Resolved*, That we implore the guidance of Almighty God in the shaping of our homogeneous citizenship, to the end that it may make for righteousness, for human progress, and for the invincibility of our great and beloved republic against the elements of rioting and revolution from within and the assaults of enemies from without."

Mrs. Felton vs. Manly.

Manly, the mulatto editor, now with his brother-in-law, Rev. I. N. Giles, Asbury Park, N. J., gave an interview to the press on November 1, saying:

"The whole trouble at Wilmington was caused by the misconstruction of an article in my paper. Extracts from this editorial have appeared in Northern newspapers. The part, however, that shows my innocence of any intended disrespect to or slander of the white people has been studiously ignored." [In support of the claim that he had been misconstrued he read the following from the editorial in question.]

"'The editors pour forth volleys of aspersions against all negroes because of the few who may be guilty. If the papers and speakers of the other race would condemn the commission of crime because it is crime and not try to make it appear that the negroes were the only criminals, they would find their strongest allies in the intelligent negroes themselves, and together the whites and blacks would root the evil out of both races.'

"Flaming mutilations of this article were published all through the South, and I was charged with slandering the virtue of white women. Such a thought never entered my head."

Two days later, Mrs. W. H. Felton, wife of ex-Congressman Felton of Georgia, upon whose speech at Tybee Island Manley's editorial commented, gave the following signed statement to the press:

"CARTERSVILLE, GA., November 15.

"It is a disgrace in a free country when rape and violence are a public reproach and the best part of God's creation are trembling and afraid to be left alone in their homes.

"With due respect to Southern politics, I say that when you take the negro into your embraces on election day to control his vote and use liquor to befuddle his understanding and make him believe he is a man and your brother, when you honey-snuggle him at the polls and make him familiar with dirty tricks in politics, so long will lynchings prevail, because the cause will grow and increase with every election when there is not enough religion in the pulpit to organize a crusade against this sin, nor justice in the court-house to promptly punish the crime, nor manhood enough in the nation to put a sheltering arm about innocence and virtue.

"If it requires lynching to protect woman's dearest possession from ravening, drunken human beasts, then I say lynch a thousand negroes a week, if it is necessary.

"Since my Tybee address was made the crime and lynchings have decreased 50 per cent. in Georgia. The condition in North Carolina is the manifest result of corruption in politics and undue familiarity with North Carolina negroes at the polls. It is the unwritten law in Georgia that the black fiend who destroys a white woman in her home or on the highway, and is identified with proof positive, must die without clergy, judge, or jury. I know that tens of thousands of honorable colored men and women in Georgia will approve the verdict.

"The black race will be destroyed by the whites in self-defense unless law and order prevail in regard to the crime of rape and the lynching that follows. I place the blame where it should be in my Tybee address. Such politics will ruin the prosperity of the South and destroy the colored race at last.

"When the negro Manly attributed the crime of rape to intimacy between negro men and white women of the South the slanderer should be made to fear a lyncher's rope rather than occupy a place in New York newspapers.

"MRS. W. H. FELTON."

Personal Comment.

The mass of newspaper comment is of the character repeatedly quoted in this department on "the race problem." The cropping out of race troubles in this form is satirically cited by the anti-expansionists as a beautiful argument in favor of adding several million natives of the Philippines to our citizenship. A number of Southern papers think that since President McKinley did not interfere in the Illinois labor troubles last month, he is estopped by considerations of consistency from directing Federal interference against the Carolinas. Two striking personal utterances current are appended:

Ex-Governor Tillman on Negro Suffrage.—"The thoughtful student of government in the Southern States, since the experiment of negro suffrage was forced on us in 1868, has long since realized that one of two results must follow active participation therein by the negroes. There must be absolute control of the negroes by the whites in matters political, or there will be demoralization and rottenness by the use of the debased and purchasable colored vote. My observation and experience showed me long ago that where there is white leadership and a chance with the negroes to control at the ballot-box the colored vote is not purchasable. It is only when contending white factions use the negro as an instrument against each other that this corrupting element enters, and then the race issue is dormant, as it is a case of white rascals against white rascals seeking to control the offices.

"In the one case the politics of a given community or state will become more and more corrupt, and in the other the irrepressible conflict between the races produces bloodshed and the suppression of the negro race. Anywhere the Anglo-Saxon race has never been dominated by the colored race long in all its history. England has more to do with colored races than any other nationality—than all the other nations combined—and the Englishman goes about the conquest and governing of Chinese, Hindus, Malays, and Africans on the sole principle of inherent superiority and right to rule. It is his birthright to govern, and he governs by law, where law will do, and by force where force is necessary.

"The most striking illustration of this is in India, where half a

"CIVILIZATION BEGINS AT HOME."

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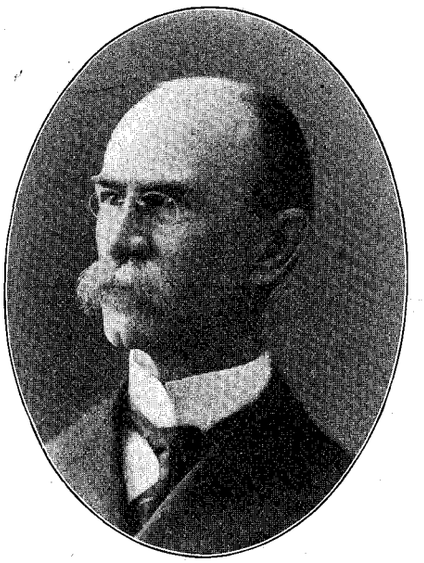
THEODORE ROOSEVELT,
Governor-Elect (Republican) of New York.



CHARLES S. THOMAS,
Governor-Elect (Fusion) of Colorado.

WILLIAM A. STONE,
Governor-Elect (Republican) of Pennsylvania.

million or so of Anglo-Saxons, including the men in the regular army, dominate absolutely and control 200,000,000 of Hindus. If there were a change of policy on the part of the national Government toward the colored race in the Southern States, and the negro were allowed to drop absolutely out of politics, a great cause for irritation would be removed.

"It is a notorious fact that for twenty years or more the negroes in the South, who constitute the bulk of the Republican vote, only enter into national politics as a factor in the Republican national conventions and as a means of holding together the old abolition sentiment which so long gave impulse and direction to Republican politics. It is alone responsible for the 'solid South.' There has been a great revolution in sentiment and feeling at the North on this subject, as is shown by the annexation of Hawaii without any pretense of consulting the wishes or protecting the interests of the colored races there, as well as by the attitude of Governor Tanner of Illinois in refusing to protect the imported negro miners at Virden and Pana. Blood is thicker than water in Illinois, and I believe in nearly every other Northern State at this time, and were it not for the necessity or imagined necessity of controlling the votes from the South in the national Republican convention so as to insure the nomination of this man or that there would soon be no political aspect to the race question.

"One thing is as certain as anything earthly can be certain—the white men of the South will not submit to negro control of their politics, local, state, or national. The crime of assault or brutal murder, such as that of Mrs. Atkinson, will meet punishment sure and swift. The negro must take a subordinate place, and he will be treated with consideration and kindness in proportion as he is peaceable and well behaved and makes friends of his white neighbors. The disfranchisement of the ignorant negroes in South Carolina by constitutional and lawful methods has worked no injury, but is a benefit in many respects, insuring peace and good order and as far as possible a cessation of angry race feeling. The outbreak at Phœnix would not and could not have occurred but for the leadership and inspiration of designing and selfish white men. Left to himself, the negro cares nothing about politics, for his experience in this State has shown him that it is a hot iron and always burns him wherever he touches it."—*Press Interview with Ex-Gov. Benjamin Tillman of South Carolina.*

Governor Johnson on White Control.—"Every attempt to subject the people of any State or locality in the South to the domination of the negro will end in revolution, either peaceful or bloody. It is best for both races that the white people should

FRANK W. ROLLINS,
Governor-Elect (Republican) of New Hampshire.

DE FOREST RICHARDS,
Governor-Elect (Republican) of Wyoming.

BENTON McMILLIN,
Governor-Elect (Democrat) of Tennessee.

NEW GOVERNORS-ELECT.

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control. Any interference by the federal Government in the internal affairs of the States can only excite resentment and increase discord.

"The people of North Carolina and South Carolina are as capable of attending to their own affairs as the people of any other State. It would seem to be quite as proper to consider whether the federal Government should not interfere in Illinois. The expectation of Federal interference has brought enough disaster to the colored people, and it seems to me that it is about time for it to be understood that all the virtue, intelligence, and patriotism of the nation are not confined to any section."—*Gov. Joseph F. Johnston, of Alabama, to The Herald, New York.*

COURT DECISIONS ON CHRISTIAN SCIENCE.

FOLLOWING the death of Harold Frederic, London correspondent and novelist, a coroner's jury rendered a verdict of manslaughter against Mrs. Mills, a Christian Scientist, and Miss Lyons, who advised the Christian-Science treatment. The case has not yet come to trial on an indictment, but the test of English law applicable to it will be watched with wide interest. The current newspapers report a similar case from Cincinnati, Ohio, where, by order of the State Board of Health, Mrs. Evans, a Christian-Science healer, has been arrested in connection with the death of a typhoid-fever patient. Decisions of courts in this country do not appear to be uniform in Christian-Science cases, having turned upon legal construction of state statutes regarding the practise of medicine rather than the issue of criminal responsibility. We quote the following pertinent notes from *The American Law Register:*

"A timely question was discussed by the supreme court of Rhode Island in the case of *State v. Mylod*, 40 Atl., 753 (August 17, 1898). The defendant was indicted for practising medicine without authority. He was a Christian Scientist and maintained an office where he could be consulted at certain times. He made no use of drugs or medicines in his treatment of visitors, but pursued the system of the sect to which he belonged, in which silent prayer and advice as to the importance of having faith, and 'looking on the bright side of things,' are prominent elements. The defendant did not recommend to any one a course of physical treatment. The court held that the question was whether the acts complained of were included in the words 'practise of medicine' in their ordinary or popular meaning, since it did not appear from the statute (Gen. Laws R. I., c. 165) that the legislature intended to give a broader meaning. The conclusion was that the acts of the defendant did not constitute the practise of medicine. Bosworth, J., speaks of the defendant as 'a person who does not know, or pretend to know, anything about disease or about the method of ascertaining the presence or the nature of disease, or about the nature, preparation, or use of drugs or remedies, and who never administers them.'

"In the case of *Application of the First Church of Christian Scientists*, 6 Pa. Dist., 745 (1897), Pennypacker, J., came to a different conclusion. A number of Christian Scientists sought to obtain a charter for a church, but the application was refused on the ground that the organization was attempting not merely to 'inculcate a creed or promulgate a form of worship,' but to 'establish a prescribed method of practising the art of healing the diseases of the body.' The latter purpose was contrary to the policy of the commonwealth, as expressed in the act of March 24, 1877, P. L. 42, which makes it a misdemeanor to announce oneself as a 'practitioner of medicine, surgery, or obstetrics, or to practise the same,' without a diploma from a chartered medical school duly authorized to confer the degree of doctor of medicine.

"In *State v. Buswell*, 40 Neb., 158 (1894), it was held that the practise of Christian Science, altho not a practise of medicine as those terms are usually understood, is a violation of law, because it is a treatment for physical or moral ailments which is included in the practise of medicine by the express words of the statute.

"From the above cases, it is seen how much the decision of future cases on the subject will depend upon the exact wording of the statute in regard to the practise of medicine."

According to a Minnesota court, the St. Paul *Globe* was not guilty of libel in denouncing one Joseph La Chance for taking money for alleged healing through faith in God. La Chance sued *The Globe* for $12,000 damages. The court instructed the jury to return a verdict for the defendant, saying:

"The article that is alleged to be libelous accuses the plaintiff of pretending that he has the divine power of healing, through prayer, directly from the Lord Almighty. The article ridicules the possessions of this divine power and says, in so many words, that the plaintiff in making that pretense is obtaining money under false pretenses and is, in effect, a fraud and a humbug.

"Of course, the article is on its face libelous, and is therefore presumably false; but the plaintiff is sworn as a witness in this case, and testifies that he has this divine power, that he has it directly from God, and that he uses it exclusively in treating his so-called patients.

"If the plaintiff had claimed to be a hypnotist or Christian Scientist, or to possess the power of mental healing, it would not be a question for the jury whether he did possess that power or did do any good, and the question in this case is not whether the plaintiff did any good in this world, but did he get money under false pretenses—is he a humbug?

"It is conclusively proven in this case that the article published in *The Globe* is in substance true, that the plaintiff is guilty of getting money under false pretenses, that he is a humbug and a fraud. Therefore, I instruct you to return a verdict in this case for the defendant."

AMERICAN INTERPRETATIONS OF LORD SALISBURY'S SPEECH.

IN the course of a speech at the Lord Mayor's banquet in London, November 9, Prime Minister Salisbury said:

"In some respects the era of this great proposal [the Czar's proposal concerning disarmament] which, I believe, will be an epoch in the history of man, has, I think, been marked by unhappy omens.

"It is the first year in which the mighty force of the American republic has been introduced among the nations whose dominion is spent, and whose instruments, to a certain extent, are weakened. I am not implying the slightest blame—far from it—I am not refusing sympathy to the American republic in the difficulties through which they have passed, but no one can deny that their appearance among the factors at all events of Asiatic, and possibly of European, diplomacy is not a grave and serious event, which may not conduce to the interests of peace, tho I think in any event they are likely to conduce to the interests of Great Britain."

Newspapers in the United States seem to find some difficulty in interpreting these utterances, while the continental journals apparently deem them an evidence of the existence of an Anglo-American understanding regarding the Philippines. A number of American journals discover further light upon Lord Salisbury's delphic utterances on British policy, in a speech delivered by Joseph Chamberlain, Secretary of State for the Colonies. Mr. Chamberlain said, on November 16:

"Experience has taught us that we require a better guaranty than a paper agreement to secure the policy of an open door. The best security, in my opinion, is the desire of other nations, like Japan, Germany, and the United States, to preserve an open door. Japan is becoming an important power, with whom our relations throughout have been those of cordial friendship, while with Germany and the United States our relations, I rejoice to say, are now closer and more cordial than they have been for some time.

"Germany and the United States are the two great commercial nations whose interests are identical with our own. In what I have said I have not meant a permanent, formal treaty of alliance, nor need I say this now, but that a speech of mine some months ago gave rise to misinterpretations.

"Those persons are very premature, very much mistaken, who think that Great Britain is in need of an alliance for her own security or in order that other powers may pull chestnuts out of the fire. . . . . .

"I rejoice at the change that has occurred in the relations be-

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tween Great Britain and the United States. To us they stand in a relation different from that occupied by any other people. I know a hundred reasons why we should be friends, none why we should be otherwise, and I believe that has been the true feeling of this country toward the United States for many years. All misunderstandings have been happily removed, and the combination of the two English-speaking nations would fear no other alliance.

"Our imagination must be fired when we contemplate the possibility of such a cordial understanding between the 70,000,000 people of the United States and our 50,000,000 Britons, an understanding which would guarantee peace and civilization to the world. We shall welcome the United States in their new career as a colonizing nation, because we know they are animated by the same motives and aspirations, employ the same methods, and love justice as ourselves; and such a new departure will, doubtless, as Lord Salisbury has said, serve our interests, not in any selfish or mercenary sense, but because it will give each a better understanding of the other's work, increase our sympathies, bring us closer together, and make easy and inevitable that most desirable cooperation."

A critical tone marks much of the editorial comment in American journals upon these speeches.

"America as England's Catspaw."—"Whenever Lord Salisbury, or, for that matter, any other British statesman, wants to make England's position in Europe stronger, he utters some Delphic oracles about an alliance with America. What he says is never very definite. He does not go into details nor say explicitly that even an *entente* has been reached, but he leaves startling things to be inferred. The obvious purpose is to keep Europe from interfering with British plans to acquire more wealth or special privileges abroad, and once or twice it seems to have made its point.

"So far as this goes the United States might not be unchivalric enough to complain, except for the fact that it, rather than England, gets the worst of the return blow. For every time that the hint of an alliance comes from England the continental powers seize the occasion to furbish up the Austrian premier's scheme for an anti-American coalition. Europe, having isolated England politically, would undertake to isolate the United States commercially. Is it not fair to ask where, in such event, could we find a substitute for the vast European market we now enjoy for agricultural products and manufactured articles?

"Undoubtedly the talk of Anglo-Saxondom against the world is ranging the world against Anglo-Saxondom, and that is precisely what this country, as a power upon which the term is forced but to which it does not properly belong, objects to. There is nothing in an English alliance to us equivalent to a good commercial understanding with the world. What to us are England's quarrels? Why should we care whether India is English, Russian, or independent? Do we need to concern ourselves as to whether the Union Jack or the Tricolor floats over the headwaters of the Nile? Could our trade be any better in a China dominated by British influences than it is elsewhere in England's Asiatic sphere? All the political comings and goings of England are of small moment to us beside our trade with her rivals and enemies.

"We are aware of the fashion which credits Great Britain with saving us from Europe during the Spanish war, but the statement has very little basis. The continental states could no more have coerced us than they did Turkey in the matter of its reforms or its war upon Greece, and for a similar reason, namely, that they were not sure of each other. The first thought of Germany would have been: If we come to an issue with America, even in alliance with the powers, would not an offer of American aid to France and Russia detach those states from us and range them against us? That question no German statesman would care to put to the test. So, in point of fact, if England had shown no special sympathy the United States could have finished off the affair with Spain in its own way; and, as we did not ask such sympathy and could see the political selfishness behind it, why should we burden ourselves with any payment for it?

"We believe that the sooner some responsible American statesman, Secretary Hay, for example, makes an after-dinner speech, in which he tells the world that the United States will never make a foreign alliance unless driven to it in self-defense, and then will make the one that promises to get it out of trouble quickest, the better it will be for the country and its trade. Such a declaration would clear the atmosphere so that the vaporings of English politicians could not cloud it again. We admit that the course might be unusual, but Washington often finds the unusual way out to be a short cut."—*The Chronicle* (*Rep.*), *San Francisco.*

Peace-Factors.—"The true explanation, or application, of those words of the Prime Minister may be found in the immediate context. 'In any event,' he said, 'it'—the American policy—'is likely to conduce to the interests of Great Britain.' Precisely. And the interests of Great Britain coincide with the interests of peace. There is nothing more obvious than that. The British policy is to maintain peace and to extend peaceful commerce and to promote the peaceful progress of the world. That is the American policy. That is the policy which this nation has in mind to carry forward in the steps it is now taking. If it does not conduce to peace, that will be because some nation hostile to that policy opposes it with violence, and that we do not for a moment believe will be done. This nation may introduce a new and potent factor into the complex problems of the Old World. It will not do so of its own seeking. And in any event it will be a peace-seeking factor, and one that will not necessarily make the problems more difficult, but will probably make them far more easy to solve in accordance with justice and the welfare of mankind."—*The Tribune* (*Rep.*), *New York.*

Neither Advice nor Assistance Needed.—"The United States entered into the war with Spain without asking the advice or assistance of any European power. The demonstration of our strength on sea and land had great influence in preventing interference. The terms granted Spain were more generous than those ever granted to a conquered state by any European power. There is no ground for interference, and the United States is strong enough to insist that her own terms be carried out. If they suit England, or Germany, or France, or Russia, well and good; if they do not suit them, the terms will be carried out, and the United States will take the responsibility. Standing alone, we fought our own battles, and, standing alone in making the settlement, we will avoid all complications.

"The most significant utterance of Lord Salisbury was the recognition of the United States as a power in the Asiatic Pacific. It matters not that the British Prime Minister adroitly turned this recognition to account by saying that 'the mighty force of the American republic introduced among nations whose dominions are expanding' would conduce to the interests of Great Britain. The very fact that Lord Salisbury used this language to deter combinations against England is proof of the new standing of the United States in Europe. Before Manila and Santiago gave notice to the world that the United States was a great naval power no Prime Minister in Europe would have made such a remark. When the proudest nation in the world admits that a development of American policy is of the utmost importance to European and Asiatic powers, Americans themselves may regard the development with interest.

"The United States enters the Asiatic Pacific not by connivance of or by invitation of any other power, but in accordance with the law of her own destiny. Maintaining her present attitude of friendliness toward all the great European powers, the new departure will conduce not only to the interests of Great Britain but to interests of Germany and Russia. By holding the Philippines the United States may exercise a potent influence for peace in the field where 'nations are expanding whose instruments are war.'"—*The Inter Ocean* (*Rep.*), *Chicago.*

Salisbury Right or Wrong?—"The United States will not meddle in European diplomacy. Its interest does not require such complications. Its venture in the East is another matter. The trade of the Pacific will be the great field of the world's commerce in future, and this country can not afford to rest supinely while its rights in that quarter are abridged by the action of European nations. If contention for these rights, if contention for the growth and expansion of commerce and national life by which alone there can be progress in the future, brings war, why then let the war come. To shrink cowardly from the possibilities of such a danger would be to go into national decay. But Lord Salisbury probably talked of war in connection with an international alliance between Great Britain and the United States in order to present to the European nations the terrible possibilities of such a combine. His lordship, in other words, was talking for effect."—*The Banner* (*Dem.*), *Nashville, Tenn.*

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"When we become an Asiatic power we are at once involved in all the controversies now going on in that section of the world. The war clouds which have long been overhanging Europe will then threaten us as well. We have little to gain by the annexation of those tropic islands with their mongrel populations, but much to lose. It would be like throwing away the substance of prosperity for the shadow of empire. Americans should give heed to Salisbury's frank declaration that our appearance in Asia might not conduce to the peace of the world, but would surely conduce to British interests."—*The Call* (*McKin. Ind.*), *San Francisco.*

"The United States has not entered into the European arena any more nor as much now as when it made an alliance with France or when it sent a fleet to punish a piratical nation bordering on the Mediterranean, or at other times. Nor has it entered into the arena by way of Asia any more than when it opened the Japanese ports with a fleet. The United States is for peace, and its 'entrance' into any new field is only for the purpose of advancing civilization. The Premier's remarks, so far as this country is concerned, were not well chosen, tho undoubtedly well meant."—*The Press* (*Rep.*), *Philadelphia.*

Mr. Chamberlain Overlooks Fundamental Differences.—"We have always been a 'colonizing nation' in the natural sense of those words. We have ever been and still are colonizing our continuous ocean-to-ocean domain with a homogeneous population.

"What Mr. Chamberlain calls our 'new career' is not for colonization, but for holding and ruling subject races in parts of the earth where we can never hope to plant any considerable colonies of our people even in that remote time when our own vast and for the most part only partially settled inheritance shall be as crowded as England is to-day.

"Again, do we or can we 'employ the same methods' as England?

"Is the English system founded upon equality and the consent of the governed the same as the American system? Is it not rather, as Mr. Gladstone has pointed out, that the American system can not be applied to conquering and ruling subject races because it is based upon consent and equality, while the English system can be so applied because it is based upon inequality and subjection of the governed to the iron will of the governing English?

"Has England any dependency inhabited by an alien race where that race is not held in military subjection?

"Must not our system necessarily be one of ballots? Is not the English system one of bullets?

"The fact is that without radical change our system can not be extended to the government of Filipinos, Negritos, blacks, yellow men, and other barbarians. Mr. Chamberlain has, curiously enough, overlooked these fundamental difficulties in the way of our yielding to the cravings of 'earth hunger.' We can not imitate England without ceasing to be ourselves."—*The World* (*Ind.*), *New York.*

McKinley Methods.—"The proof that in colonizing we are not 'animated by the same motives and aspirations' and do not 'employ the same methods' as Great Britain is the fact, upon which we yesterday commented, that we have confined to American vessels, which for this purpose do not exist, the trade between this country and Porto Rico. This was done by executive order in a matter in which the discretion of the President was complete. We have failed to join, to our own advantage, in the demand for an open door in China, and we have taken the earliest opportunity, to our own injury, to slam the door in the faecs of all comers in Porto Rico. We have never seen in the published speeches or writings of Mr. McKinley any evidence that he has ever spent thirty consecutive minutes in reflection upon any other aspect of our commercial legislation than its vote-drawing qualities in the Eighteenth district of Ohio. But he doubtless has an instinct that McKinleyism or Dingleyism and 'the open door' do not go together. That instinct has prevented him from stimulating, has even instigated him to suppress, the trade between the United States and Porto Rico. It will naturally have the effect, if we acquire control of the Philippines, of preventing him from encouraging our trade with those islands by allowing it to be carried by whoever will carry it cheapest. 'A great empire and little minds,' Burke observed, 'go ill together.' The commercial nations may yet resent our rule, either in the Antilles or the Philippines, as it is inaugurated by Mr. McKinley, as more illiberal, more backward, and more oppressive to traders of other nations than even that of Spain. If Mr. Chamberlain has any evidence to the contrary the time is ripe for its production."—*The Times* (*Ind.*), *New York.*

WAR CASUALTIES IN THE NAVY.

OUT of a maximum of 24,122 men enlisted in the navy during the war against Spain, only 17 were killed and 67 wounded —a total of 84 casualties and a loss of about one third of 1 per cent. We find a statement of the enlisted strength of the navy in *The Army and Navy Journal* as follows:

"The ability of the United States to supply capable sailors was never exhibited more strongly than a few months ago, when the enlisted force was quickly and without great labor suddenly increased to double its peace strength within a comparatively brief period. All these men were picked, equipped for the various duties for which they were enlisted on shipboard, and presented as fine a body of seamen as the naval service would desire even in peace time, when opportunity for close selection is necessarily greater and more care can be given to the examinations for admission. Had there been pressing emergency the men actually enlisted in two months could easily have been obtained in three weeks, but the navy was so well equipped before the war that the officials were justified in using the same scrutiny in enlisting men in times of peace. The result was that the navy had on all its fighting craft the finest and most competent body of men probably that were ever afloat in its history. The records of the enlistments show that last April the strength of the service, including all classes, sailors, machinists, coal-heavers, and every other rating on shipboard, numbered about 12,500 men, and on August 15, when the strength reached its highest point, the floating force had been doubled, numbering 24,122 men. This war strength is just the size of the standing army when fully enlisted one year ago. The additional men came from all sections of the country, but at least 5,000 were the naval militia organizations, which did such efficient work on the auxiliary vessels. The remainder came from the Great Lake region, the far Southwest, the South, and along both coasts, and were enrolled at receiving-ships, by special boards and otherwise. A tabulated statement which has been prepared shows that on April 1, altho war then seemed imminent, there were only 12,000 men in service, and on June 1 20,000, high-water mark, being reached August 15. From then it began to decrease gradually as discharges were made and further enlistments stopped. At least 30,000 men could have been secured by October 1, if enlistments had been kept up at the same rate. On October 1 the strength of the navy was 20,275, and it is proposed to keep it at that point so long as the Peace Commission sits. A strong effort will be made to have the permanent strength of the enlisted force not less than that hereafter. Captain Crowninshield and Secretary Long have concluded that the navy as at present constituted and considering the ships building, can not be maintained with a force less than 20,000 men, and the completion of the program of construction, now under way, will require the addition of 5,000 men. The two receiving-stations are expected to supply a large proportion of the enlistments, the purpose of the department in establishing a second station on the Pacific coast being to assist that at Newport in instructing apprentices, this class being better adapted to handle modern guns, and equipment of the new ships than the best of sailors, accustomed to vessels of the old type. At no time during the war were there more than 1,500 sailors in reserve on receiving-ships, and if any serious calamity had befallen us, making new crews necessary, the navy would have been barely able to meet the call instantly. Of the 20,000 men now in the navy all are afloat with the exception of 750 on receiving-ships."

The remarkable immunity of the navy from casualties was shown in a statement given to the press from compilations made at the Navy Department last month:

"Seventeen men killed and 67 wounded—84 casualties all told —was the loss suffered by the United States navy during the war.

"In Dewey's great fight in Manila bay not a man was killed, and every one of the 9 men wounded was able to, and did, return to duty. In the battle of July 3 off Santiago 1 man was killed and there were 11 casualties altogether. In that fight also every one of the wounded returned to duty. The loss suffered in the attack upon the forts at the entrances to Santiago by the American fleet June 22 was 1 sailor killed and 11 men wounded, of whom only 7 were able to return to duty.

"The heaviest loss of the navy was at Guantanamo [a fight on

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land]. There were 22 casualties in that one-hundred-hour fight, and of the list 6 were marines. Of the 16 wounded men, 9 returned to duty, 3 were invalided from the service, and 4 continue under treatment.

"Next after Guantanamo, the battle with the forts and gunboats off Cienfuegos caused the greatest number of casualties, the list aggregating 12, with 1 man killed. Another man died subsequently from wounds, 9 returned to duty, and 1 continues under treatment.

"More fatal in its results was the fierce battle between the torpedo-boat *Winslow* and revenue-cutter *Hudson* with the Spanish land batteries and artillery forces at Cardenas. Of the 8 casualties, 5 were deaths. The 3 wounded men afterward returned to duty.

"In the bombardment of San Juan, the casualties number 8, with 1 man killed. One of the wounded men was invalided home, while 6 returned to duty. Four other casualties, which occurred in as many separate engagements, complete the list of naval losses.

"Of the 67 men wounded in the war, 54 were returned to duty, 1 died of wounds, 6 were invalided from service, and 6 died under treatment. Considering results obtained, this list is said to be the most remarkable in the naval history of the world."

TOPICS IN BRIEF.

INDICATIONS are that Li Hung Chang has lost his underwear this time.—*The News, Detroit.*

IT takes an active Carolina negro to exercise the franchise and dodge bullets at the same time.—*The Tribune, Detroit.*

THE fourteenth amendment to the Constitution looks as if it would be a good thing if any one would pay any attention to it.—*The Record, Chicago.*

THE platform "Thou Shalt Not Steal," upon which Dr. Swallow ran in Pennsylvania, was defeated by an enormous vote. He should try "Come Under the Plum-Tree" next time.—*The Times, Richmond.*

NO CAUSE FOR TROUBLE.—"Are the Indians near your ranch troublesome?"

"Naw. They hain't got nothin' we want."—*The Plaindealer, Cleveland.*

HIS CHARACTERISTIC BLUNDER.—"What do you think of Spain's peace commission?"

"I don't know," answered Senator Sorghum, who was thinking about something else; "how much commission is it and who gets it?"—*The Star, Washington.*

POST-ELECTION CARTOONS.

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LETTERS AND ART.

TOLSTOÏ ON HIS OWN METHODS OF WORK.

INTERESTING details in regard to the ways and methods of the Russian moralist and novelist, Count Tolstoï, were furnished in a paper read at a "literary evening" recently given in his honor by the leading authors of St. Petersburg. The writer, M. Sergeienks, had visited the count in his rural retreat shortly before and had talked with him at length on matters of a biographical and personal nature.

Count Tolstoï admitted that Rousseau had had the greatest influence upon his thought and intellectual development. In his youth he literally worshiped the French reformer and philosopher. Nevertheless, the direct impulse to literary work, it seems, came to Tolstoï, at the early age of sixteen, from Sterne, the English author. The count is omnivorous with respect to "literary themes." Whenever he hears a characteristic or striking story or episode he carefully and lovingly considers it from every side, trying to determine its value as material for fiction. But, says M. Sergeienks:

"In order that any theme should attract Tolstoï and be used by him as a basis for creative effort, a great deal is required. In the first place, it must be distinguished by novelty and intrinsic value. In the second place, and strangely contrary to the rule with novelists generally, the phase or side of life to which the story relates must be well known to the novelist. He does not like to write 'from hearsay,' or to substitute imagination for reality. Finally, it is necessary that the theme should profoundly appeal to his whole nature. In the absence of such all-absorbing interest he can not go to work with the enthusiasm of the artist."

In this connection, Tolstoï has an extreme notion of the limits of truth and "falsehood" even in fiction. "Sometimes," he said to his interviewer, "you are puzzled to know where there is more truth, in life or in fiction." He insists on truth in both spheres. He said:

"You take your pen in the morning and write, for example, a sentence like this: 'Ivan Nikitich rose very early and called his son to him.' Suddenly your conscience reproaches you, and you drop the pen. 'Why lie, old man?' it asks. Nothing of the sort ever happened to your knowledge, and you do not know any Ivan Nikitich. Why, then, resort to falsehood in old age? Write that which you really know, that which you have seen and lived through. There is no need of lies. There is too much lying as it is."

This principle, it is pointed out by the interviewer, would exclude every imaginative element, everything fictitious, and novels would be reports of actual occurrences.

The count believes in careful elaboration of detail. He always aims at clearness and vividness. Even his letters he rewrites several times. He works from nine in the morning till three o'clock in the afternoon. He first prepares a general outline, free from all incidentals and non-essentials. Then he fills in the intervals and gives the skeleton flesh and blood. He revises the whole several times. He corrects his proofs very liberally, and he is seldom pleased with the final form of his work. His ninety-ninth proof, if he received one, would be as replete with corrections and changes as his first. He is a very severe critic of his own work, and he is quick to detect his own errors and imperfections. When he finishes a story he reads it to his family, and welcomes criticisms and suggestions. Works for the peasants he sometimes reads to his more educated friends among the moujiks. He himself tells the following: When his "Power of Darkness," a drama of peasant life, was finished, he read it to several peasants, but he received absolutely no helpful suggestions from them. In fact, at the most affecting and tragic places, where he could hardly read without tears, some of his hearers broke out in laughter and began to praise the writer for so cleverly sizing up the situation.

To style proper, Tolstoï devotes no attention. He never looks to effect. He has contempt for everything refined and trimmed and polished in art. All this, he thinks, obscures the thought and impairs the general impression. What he seeks earnestly and painfully is truth and significance in every one of his characters. Substance, not form, is his constant care.

The treatment of details Tolstoï regards as a great question in art. In some cases, he says, detail is absolutely essential to precision and completeness. A loose button, he says, often throws much needed light on a character, and the button has to be described as it is. But detail for its own sake or for the sake of display of knowledge and skill is absurd and destructive. By way of illustration, Tolstoï said:

"Many a contemporary writer, in describing the story of Joseph and Potiphar's wife, would certainly have improved the opportunity of parading his familiarity with high life and have written: '"Come hither, approach me," languidly murmurs the wife of Potiphar, extending to Joseph a delicate hand, soft from the aromatic perfumes constantly applied to it,' etc. Such alleged detail does not illuminate matters, but rather obscures the essence, and attention should never be diverted to trifles."

Tolstoï closely follows contemporary literature of all countries. He is merciless in applying his criterion of art, but he is quick to discern and recognize talent, even where it is wasted in his judgment.—*Translated for* THE LITERARY DIGEST.

OLD AGE AND POETIC FIRE.

THERE is a prevailing impression that the best in poetry has been produced by men in the fire of their youth and early prime. Keats, Byron, Shelley, Poe—each died in the flush of manhood, yet each left his heritage of genius to the race. The editor of *The Independent*, however, gives us the other side of the question. He writes:

"Given supreme quality, the next thing is quantity. A few golden grains can not certainly be taken as indicating a vast mine. Leisure and length of days are the test of greatness. It is a common error of criticism to say that poetry is necessarily the product of youth, and that age destroys what woos the Muses. Among the last writings of Lord Tennyson were some of his finest poems. What youth in the past fifty years has surpassed 'Crossing the Bar'?

"To make the most of art the artist must have ample time and a growing and ripening genius. The large organisms grow slowly and live long. Nature sets the pattern of greatness in building her great works. The feverish, overstimulated plants that leap to maturity in a few days or weeks may have a fine ethereal beauty of leaf and flower; but the mighty tulip-tree, blooming on its hundredth birthday, somehow makes the impression of true power and true supremacy.

"When we take a genius like Burns and set him beside one like Goethe, or Tennyson, or Hugo, we feel that comparison has reached its last odious depth; yet here we come face to face with a tremendous fact. Burns was a wonder; but he was a deformity, an organism wrenched and twisted by hostile forces entirely separate from those that warped his moral nature. The same must be said to one extent or another of Shelley, of Poe, of Verlaine, of Goldsmith, of Lamb. Vitality, the staying power, the slow steady, irresistible growth were wanting. This very lack has sometimes, nay almost generally, been regarded as proof of divine genius, and many critics have more than hinted that great poetical genius and longevity do not go together. Shakespeare is often mentioned as marking by his life the extreme length of masterly productiveness.

"We must remember, however, that in the England of Shakespeare's time a man of fifty was looked upon as aged. All that is changed. Gladstone, Wordsworth, and Tennyson brought back the higher limit of Plato and Pindar to show us how sound genius in a sound body may do the miracles of mind beyond threescore

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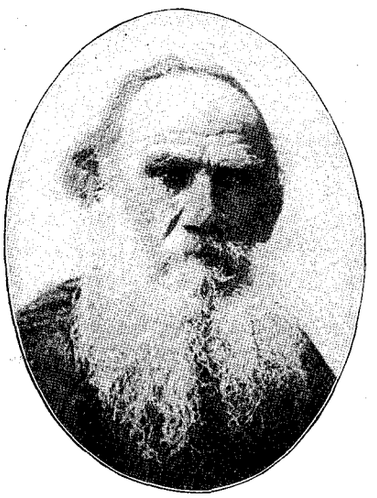
and ten. It is not to Verlaine and Guy de Maupassant that we have to look for the limit of greatness in French poetry. Hugo is a better model of the largest French genius. In America our most impressive poets so far have been men of leisure and length of days. Bryant, Whittier, Longfellow, Emerson, Holmes, and Lowell stand for our best in quality and quantity, and they all died old, having lived in pleasant leisure. Poe was our wonder of genius, our physical Burns, our moral Villon, our poet of few days and deep misery; but who can feel that he came to what his endowments could, under favorable conditions, have done most with? He had the poet's magic; he knew the ways of Parnassus; his rimes haunt us with Sapphic strangeness and persistency; but he never had leisure; the wolf was at his door and the fiend was at his heart-strings. Goethe was as bad a man as Poe; but he had the strong will, the deep-set vitals, the stedfastness of longevity that was bred in him, and for good or for bad he accomplished the full measure of his genius."

THE SOMBER TONE OF RUSSIAN FICTION.

FOR more than half a century the voice of Russian literature has been a strange voice crying in the wilderness, fearless, poignant—and unanswered. Through the works of such men as Gogol, Dostoievsky, Turgeneff, and Tolstoï, this voice is now reaching and thrilling the West with its troubled cry. According to Mr. Melville Joyce, who writes in *The Bookman*, we are destined to come still more under the intellectual fascination of this people, whose half-Oriental temperament, with its mysticism, its melancholy, its ardent and subtle vein of religion, seem to complement our Anglo-Saxon characteristics. Mr. Joyce says:

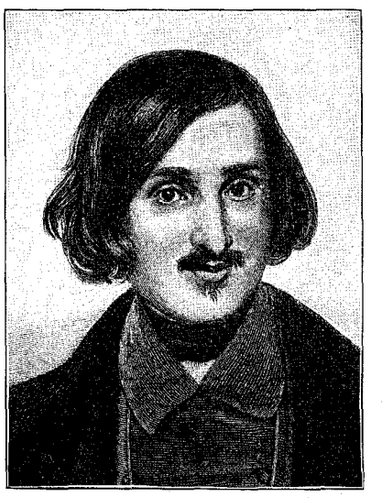


COUNT LYOF TOLSTOI.

"The English novel is domestic; the Russian novel is national, in the broadest sense of the word. Whosoever, therefore, wishes to construct in the future the history of Russia during this wonderful century, or trace up to their source some of the most astounding beliefs and events, will have to turn to these romances for documents. And the reason is very simple. In Russia, owing to brutal censorship exercised over the press, there was no other channel in which could run the floods of daring eloquent thoughts that all at once swept over the country. It was the only channel not open to suspicion. Autocracies are proverbially stupid, and the Russian Czardom proved no exception. It allowed to pass in this form the barbed words which were to sting the conscience of a race deprived for centuries of its birthright, and arouse it to attention—mind, I do not say to action—therein at present lies the weakness of the Russian temperament. With an immense capacity for reflection Russians have, as yet, manifested but limited capacity for action.

"The Russian novel contains, therefore, within itself such poetry, history, and psychological studies as the world has never seen equaled for minuteness and accuracy; mystical reveries, satires so deadly true in their aim, so bitter in their hidden wrath, that the publication of one sufficed to overthrow the hideous anachronism of serfdom; a despair so profound and subtle that it manages to penetrate even our materialistic envelope; a seeking after the mystery of existence with a persistency and intensity that are simply appalling in audacious conception; finally, the restless searching for an explanation to the cruel problem of life, the cry of the soul for a religion, for guidance, and for peace. . .

"The same adverse fate which, brooding over their unfortunate country, has condemned it, after a long and painful travail, to give forth only the echoes of the anguish which tortures it, has in like manner inexorably maimed and shortened the lives of its most brilliant children. In no country could such a list of fatalities be enumerated as overtaking contemporary talent. To mention only some of these: Kykeiff was hanged as a conspirator in 1825; Pushkin, Russia's greatest poet, was killed at thirty-eight years of age in a duel; Griboedoff was assassinated at Teheran; Lermontoff, a well-known and promising writer, was killed in a duel in the Caucasus at the age of thirty; Venevitinoff died broken-hearted at twenty-two, his end hastened by insults and outrages; Koltzoff, at twenty-three, died of grief caused by family troubles; Belinsky, at the age of thirty-five, died of misery and hunger; Dostoievsky, after sentence of death, when twenty-two years old, for a slight offense was sent to the mines of Siberia forever; Gogol committed suicide when only forty-three; and Stepniak, the Nihilist, forced to flee from Russia, was accidentally killed in London, in December, 1896, while crossing a railway track.



NIKOLAI VASILIEVITCH GOGOL.

"If, as is said, there comes 'misfortune to those who stone their prophets,' then we can understand, to a certain extent, why the misfortunes of Russia are darker and deeper than those of any other land. . . . . .

"The Russians have adapted the modern realistic or naturalistic form of novel, around which so many storms have raged, to new and great uses; and it is to their credit that they, backward in all else and indebted to the west of Europe for every intellectual stimulus, have produced and fashioned a marvelous instrument of culture and progress. Nothing in either the literatures of France, Germany, or England can equal this particular product of the Russian soil. The novel in these countries has not had the same function to fulfil, that is, to enlighten, comfort, counsel, and reform. 'To amuse' is not even taken into consideration. And the result! An immense country has been gradually revolutionized, educated, uplifted to such an extent, in so short a space of time and under conditions so disheartening, that it is impossible to forecast the splendid future of this race, when its sons and daughters shall live in liberty; in fact, in the enthusiastic opinion of some admirers, the *intellectual* as well as the *material* empire of the world will some day be divided between the Anglo-Saxon and the Slavonic races, two peoples very diverse in their aims and natures."

FEODOR MIKHAILOVITCH DOSTOIEVSKY.
Courtesy of J. A. Hill & Co.

Mr. Joyce hints that, above even the note of revolt against established abuses and the tyranny of dead thoughts, the voice of the Russian novel utters the message of compassion, teaching that the gates of Paradise open before the Divine touch of pity and forgiveness. Going on to speak of the novelists themselves, Mr. Joyce says:

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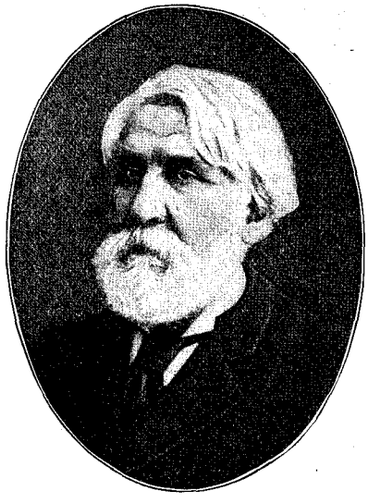
"To Gogol belongs the honor of having the first gathered together and enshrined, as only genius can, the most beautiful of the innumerable legends, tales, and folk-lore in which Russia abounds. He it was who first translated the dim complaint of the crushed millions, their pathetic poetry, their measureless patience, their vague longings. The whole extent of their wrongs he perceived better than they themselves could, and by such works as 'The Revisor' (a model of destruction by sarcasm and irony), and 'Dead Souls,' he succeeded in overturning a system. . . . When Gogol read his manuscript of 'The Revisor' to Pushkin, the latter remarked—so great was the sense of desolation which overcame him—'God! what a sad country our Russia is!' That was sixty years ago—it is still a sad country, as witness the last social studies of Tolstoï's. One arises from their perusal no longer American, English, or Russian, but a human being only, profoundly troubled, conscience-stricken, asking: 'Is it possible such misery exists?'"



IVAN TURGENEFF.

Than Turgeneff and Dostoievsky, writes Mr. Joyce, no two masters could differ more diametrically in style and method. Yet common to both is the same burning desire to regenerate Russia, parodoxically mingled with the same deadly sense of the nothingness and vanity of existence. Of Count Lyof Tolstoï there is little that is new to say. Tolstoï's is a great and strenuous personality, and the man is heroically reflected in his works. Mr. Joyce comments on the distinctly new note which Tolstoï has brought into the discussion of certain problems, and on the far, reaching influence he has exerted. In this connection he says: "It is interesting to remark that D'Annunzio in his later work is evidently under the influence of this great writer, who, it must be remembered, has eloquently enforced the idea of one standard of morality for the two sexes."

Did Spain Give Us "Yankee Doodle"?—It is interesting to note, in view of Spain's many unsuccessful contentions, that that country also claims the tune of "Yankee Doodle" as its own. The critics, however, have denied her even this crumb of comfort. The tune of "Yankee Doodle," it has been decided, probably came to us from Holland, by the way of England. The foundation for the Spanish claim is given by Dr. Louis Albert Banks, in his new book, "Immortal Songs of Camp and Field," together with the claims of Hungary, Holland, France, and Italy. As to the Spanish claim, Dr. Banks tells us that Mr. Buckingham Smith, the American Secretary of Legation, wrote from Madrid under the date of June 3, 1858, as follows:

"The tune of 'Yankee Doodle,' from the first of my showing it here, has been acknowledged, by persons acquainted with music, to bear a strong resemblance to the popular airs of Biscay; and yesterday a professor from the North recognized it as being much like the ancient sword-dance played on solemn occasions by the people of San Sebastian. He says the tune varies in those provinces. The first strains are identically those of the heroic Danza Esparte of brave old Biscay."

THE centenary of the birth of Pushkin, the popular poet of Russia, will be celebrated next year. Like Dumas, he was of African descent, his grandfather having been a full-blooded negro. Pushkin began writing early, and by his twentieth year his works were known throughout Europe.

MODERN NOVELS AND THE WORKING CLASSES.

ARE the modern story-writers drawing nearer, sympathetically, to the working people? The question is discussed in a new book entitled "Social Ideals in English Letters," by Vida D. Scudder. She traces the working-out, in our literature, of the social problems of English-speaking people, examining in turn Langland, Sir Thomas More, Jonathan Swift, Dickens, Thackeray, Carlyle, George Eliot, Ruskin, Arnold, and many others. When she reaches the writers of the present day, such as Kipling, Morison, and Hamlin Garland, she answers in the affirmative the question asked above. Sir Walter Besant, she finds, inaugurated the modern attitude; but even his stories, which seemed very far advanced when they appeared, are rather old-fashioned now. "Their studies in East London life," she says, "are written with the air of an explorer in strange and unknown lands. Types are cleverly caught, but are seen only from a distance; the shop-girl's bang is better discerned than her manners, and her manners than her soul." All this was pleasant enough, but unreal. To-day's novels show a much different spirit:

"In the few years that have passed since these pleasant stories were written, the sense of actuality in fiction has deepened with amazing rapidity. Dialect stories, labor-movement stories, stories of railroad people, of cowboys, of employees, clerks, lighthouse keepers, politicians, street-waifs, all witness to the hunger of the public for knowledge of the common life. Some of this writing is bad and cheap, but some of it is good; and the best thing about it is that, for the most part, its direct animus is not that of the reformer, but of pure brotherly interest. Art is drawing near and telling facts where it used to stand at a distance and invent melodrama. To see how much it profits by its new attitude, how pathos, above all, gains in poignancy when it forgets itself and becomes obedient to truth, one need only compare Dickens's first social novel, 'Oliver Twist,' with a little modern book curiously similar in subject, Arthur Morison's 'Child of the Jago.' Such a story, again, as Kipling's 'magically accurate' study of Badalia Herodsfoot, as one who should know calls it, shows that a tradition of truth is established from which fiction would find it hard to retreat. In 'Marcella,' poor tho the book is as a novel, we feel that the heroine and the environment are a transcript from life, not a suggestion to life, as in the stories of Besant; and the story, with its sequel, bears clear witness to the breaking down of barriers and the growth of social intercourse between the alienated classes.

"In this drawing together of the privileged and the unprivileged nothing is more hopeful than that the unprivileged are finding their voice. For it would be foolish to pretend that comprehension between classes is instinctive. Barriers of wealth and rank vanish instantly to the spiritual gaze, but there are other barriers more persistent. The well-bred are practically the well-born in the modern world, and the spoken sentence places a man more surely than his clothes or his manners. When all conventions are discarded, the fact remains that it is never easy to establish relations of full understanding between men trained only in the school of life and those trained in the school of letters. Minds do not work in the same way; moral standards are curiously different; values appear in quite different light; prejudices and traditions are often diametrically opposed; and it sometimes seems that only a miracle can promote that sincere and serious intercourse necessary to real comradeship. There is need of every social settlement, every labor conference, every association of professional men with manual workers, to make the distance less.

"The difficulty is enormously increased by the fact that the unprivileged classes are usually inarticulate. It is the weakness of all our social literature that it is written entirely from the point of view of the privileged. On the work of William Morris, on that of many a radical Socialist, rests the hall-mark of refinement, and the very choiceness of its ideas and tastes is in danger of limiting its appeal to the aristocrat, and of bringing it even into the sphere of the dilettante or the amateur. In spite of the earnestness and eloquence of much of the social criticism which we have passed in review, one is instinctively sure that only the

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very exceptional workingman would ever read it. And yet, the cause of the spiritual democracy can never be wholly won by the movement of the rich toward the poor. There must be a corresponding movement of the poor toward the rich, and the society of the future must be formed by the intellectual as well as the practical cooperation of all.

"In the nature of the case, the self-expression of the laboring classes can never be so copious nor so complete as that of the leisure class and the well-to-do. Yet here and there the dim stirrings of life and desire, the ideals, aims, and characteristic thoughts, which distinctively belong to the vast throng of unlettered men, are making themselves known. Working people do not speak with the polish, with the logic, nor even with the power always to say exactly the thing they mean, that might be desired. But to listen to them is more important on the whole than to air one's own theories, or even to record one's own observations."

CONQUESTS OF ORIENTALISM IN WESTERN LITERATURE.

IN a study of Walt Whitman's character by Oscar Lovell Triggs, the poet is described as "a colossal mystic, an occultist, a religious genius of the first order," and Mr. Triggs finds that Whitman is by no means the only illustration of this tendency in Western literature toward the Oriental spirit. "Egotism joined to emotionalism," we are told, "produces mysticism. Special personal intensity working upon ample emotional material creates Orientalism." Of Whitman's relation to this spirit Mr. Triggs says (in *The Conservator*):

"The poet-seer realizes life newly, assimilates experience emotionally, and gives to consciousness musical utterance. Such a poet-seer was Whitman. 'How like the Orientals!' said Thoreau when he first met him. In every way, in truth, he approaches the Oriental type. Occultists claim that he states the fullest measure of mystic truths, as concerning death and reincarnation, to be met with in any modern poet. His habit of concentration and power to enter the rhythmic removed state of self-contemplation evidences a kinship with Eastern seers. His dominant state of feeling was that of the exalte who regards everything with wonder, reverence, and love. In his mental processes he avoided the intellectualization of a subject. His face does not suggest intellectuality but life. He saw, but he was not the 'maker see.'"

Farther on in his article, Mr. Triggs speaks as follows of some of the other conquests made by this spirit of Orientalism:

"This tendency toward Orientalism is not exceptional in Whitman's case. Orientalism has been slowly conquering the Occident for fully a century. The renascence of the twentieth century in the West will be due not as in the sixteenth, to the Greek, but rather to the Indian. One feature of Orientalism, pessimism, has characterized one branch of European philosophy since Schopenhauer. Wagner set Orientalism to music. Matthew Arnold sang it in verse. Emerson reproduced the fine thoughts of Hafiz, Saadi, and the Persian mystics. Thoreau was steeped in Oriental lore. Alcott had the air of an Eastern priest. This tendency in the West is natural and free from affectation. Whitman's most mystical poem, 'Passage to India,' expresses a genuine longing on his part to return to primal thought, to wisdom's birth, to innocent intuitions. In Whitman the Eastern and the Western lovingly fuse and live together."

A Cuban Sappho.—Lack of appreciation, earnest, enthusiastic, superlative, can not be charged up against Blanche Zacharie Baralt, who tells the American public about Mme. Avellaneda, a Cuban poetess. It seems from the description that not only is this poetess one who, in lyric poetry, has no rival save Sappho, but that she is also "beyond a doubt the greatest dramatist her sex has ever produced." What adds to the wonder is the fact that the star of Mme. Avellaneda's genius has been above the horizon for more than sixty years. Further information is given by Miss Baralt (*Werner's Magazine*) as follows:

"Gertrude Gomez de Avellaneda was born in 1816 at Puerto Principe, Cuba. So you see that we may proudly call her a daughter of America. Her mother was a Cuban and her father was a Spanish officer.

"The only schooling the girl received was what was bestowed upon her by her parents; the rest she owed to her own efforts and to the keen artistic sense that was ever her unfailing guide.

"Mme. Avellaneda proves that the poet is born, not made, altho she exemplifies at the same time the truth of Goethe's phrase that 'genius is an immense capacity for work,' as her vast erudition and marvelous productiveness show.

"Some of her first dramas, written in the fever of inspiration, were finished in two or three days, and she tells, apologetically, how some of her works passed—as was the case with the great Lope de Vega—in twenty-four hours from her brain to the theater.

"At the age of twenty she left Cuba for the Spanish peninsula, where her talent at once aroused great enthusiasm. She was soon the center of a literary coterie, among which were all the *beaux esprits* of the day. Gallego, Hartzenbush, Quintana, Pastor Dias, Espronceda, and Zarrilla were worshipers at her shrine.

"The performance of 'Munio Alfonso' marked her first great success. One of her contemporaries says that its production was not only the glorification of its authoress, but a still greater triumph for art. That night of enthusiasm and ovation, when garlands were thrown at her feet and serenades played beneath her windows, was not only a particular incident of her lifetime but a great event in the history of the drama. Those wreaths fell upon the forehead of the Cuban Melpomene."

Musicians and Stage Fright.—That nervous condition known as stage fright, or trema, we are apt to think of as the peculiar bugaboo of the tyro. But among musicians, at least, this is not the case. On the contrary, says a writer in *The Musical Courier*, it attacks the greatest artists most frequently and increases with increasing age. In the long list of its victims are such names as Rubinstein, Liszt, Bülow, and Joachim. The writer says:

"Trema or fright declares its presence in the most different forms. It makes one man tremble, another perspire, the third has a headache, the fourth a thirst. Its most fearful manifestation—chiefly among the strings—is the tatterich that can be detected in the nervous trembling of the bow in long protracted tones. There is, perhaps, no violinist who does not suffer from it. Master Joachim does pretty often. A violinist in Berlin—he lives now in Australia—had it not only in his hands, but also in his legs, so that when he stood on the platform he felt pushed forward by some invisible power without being able to check it. But pianists, singers, and instrumentalists all suffer similarly. Some have it in the fingers that run away with them; others in the throat; others in the lips. . . . . .

"Rubinstein notoriously suffered very much from this nervousness. It went so far that when he once had to play in a concert, at the very moment of his appearance, he vanished from the artists' room and could not be found again. The concert had to go on without him.

"Alfred Grüning, the brilliant Vienna pianist, on the days of his concerts, used to make plans for his future—he will settle down in some village, he will teach the village youth the first principles of piano-playing. The rest of his time he will pass in digging potatoes and fattening ducks, and thus lead a quiet existence that can not try the nerves. He will never give any more concerts. To-day is the last time. Then if the concert is unusually successful, and he has no other concert for the next three days, he feels himself the most unfortunate man in the world. . .

"Among great singers Johann Beck, of Vienna, the baritone of baritones, was severely attacked. Down to his last years, every evening and before every appearance, he stood, quivering like an aspen leaf, in the wings, and crossed himself ten times before he entered the stage. Alois Ander, the tenor, died mad. The nervous stage fright had no little to do with this tragic fate."

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SCIENCE AND INVENTION.

YELLOW JOURNALISM AND HYSTERIA.

SENSATIONAL journalism has often been described as "hysterical," but not with the intention that the word should be understood in its medical sense. In an article in the New York *Medical Journal* (October 1), Dr. William Lee Howard, of Baltimore, asserts that the people who produce the so-called "yellow" journals and the large part of the public that demands and reads them are all hysteric in the true scientific sense of the word; and that the whole phenomenon is nothing more nor less than an epidemic outbreak of hysteria such as has appeared in divers forms in various ages of history. Says Dr. Howard:

"The basis of yellow journalism is as certainly an hysterical one as were the manifestations of wonder-making, miracle-producing epidemics of the fourteenth and fifteenth centuries, when egotistic, bombastic, sensational-devouring prelates shouted their 'extras' of a new and marvelous cure through the dispossession of the devil, thereby causing the hysterical element of the community to commit insane acts, criminal deeds, and political mistakes, for which the sane portion of society were held responsible. Let us make a clinical examination of the yellow journals and arrive at a diagnosis. We find at once that broad statements made yesterday in the yellow journals regarding some political event is denied to-day by journals in good health, while our patients remain silent. An interview with one of the officials of the Navy Department is an excuse for an 'extra'; while this same interview is denied *in toto* the following day by the victimized official.

"It is one of the characteristics of the hysteric not to remember bungles, blunder, and plunder. Contradiction of a fact stated by them is a stimulant, a charming seducer which ever feverishly allures them into further distorted and untruthful byways. To be noticed, recognized, whether with ridicule or contempt, it matters not, is the life, the pulse-throb of the hysteric—ignore his existence and he ceases to be.

"The earliest observers of hysteria noticed the boundless mendacity in this affection. All mental efforts are made to attract attention, court remarks, and disturb the peaceful routine of a community. The hysterical need, crave, something new and marvelous every day. Night and day the yellow journals show these well-known symptoms. New sensations must be found, manufactured, or imagined daily. No matter how impossible or nasty, the morbid mobility of the mind of our patients, the excessive excitability of the imagination, demands stories—stories often without a basis of truth or reason. The conscience is misty and muddy; made so by all sorts of ridiculous and senseless ideas. The sign hung over the door of the editorial room, which should read 'Temple of Truth,' has been changed to one reading 'Mosque of Mendacity.'

"Sexual and religious emotions are the fundamental causes of hysteria and always prominent symptoms of the disease. See how well the yellow journals accentuate these facts. On one page we will have a story dealing with a repulsive sexual crime, prurient details surrounding the life of the victim, and nauseous particulars concerning her companions. Then will follow, on the same page, illustrations of some notorious actress's lingerie, or salacious hints at the unfaithfulness of some European prince, the escapade of one of the *jeunesse dorée* of the paper's city, and a featured account of the intrigue of an American woman with a gypsy fiddler. Turn to another page and we will find historical sketches of some saint or virgin; an alleged account of some new facts in the life of our Savior, as revealed by some obscure monastic writer; pictures, modern and ancient, of the crucifixion; and colored supplements redolent of angels, virgins, martyrs, and all the insignia of dreamy and religious mysticism.

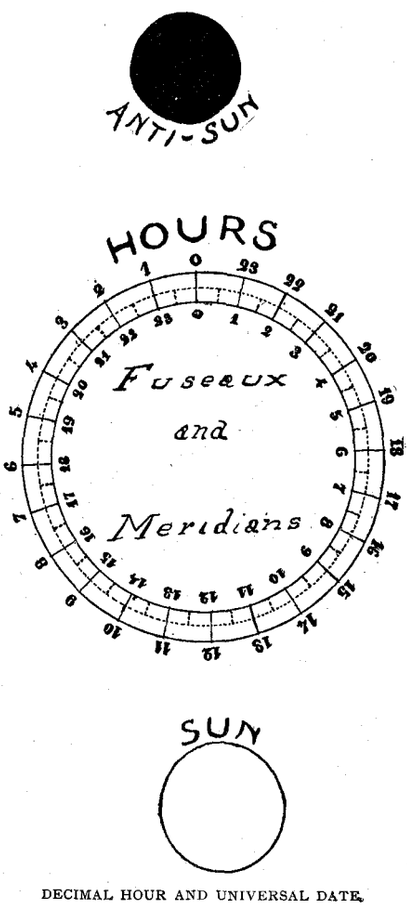
"The cry that the public demand these papers is partly true. Hysteria is contagious, and soon becomes epidemic. A large proportion of the public is controlled by suggestion. It is through suggestion that hysteria becomes epidemic. Given a neurotic individual who reads daily a yellow journal, or one who, in other words, is receiving daily suggestions of a nature which disturbs the emotional element in him, and we soon have an hysterical individual. This case rapidly affects others brought into contact with it, and the certain ultimate result is an epidemic of hysteria which is exhibited in the workshop, on the street, and at the fireside.

"There is no doubt in the minds of those who study the insane and the criminal but that the suggestions offered by the owners of sensational journals is the seed planted which ripens into lust, murder, and plunder. It can scarcely be otherwise when the auto-suggestive ideation, which exists in a class whose impulses have never been inhibited, is the only ideation fully developed."

Dr. Howard, after this somewhat Nordauesque view of the subject, restores us to equanimity by assuring us that it can not last long; every such hysterical outbreak in the past has been self-limited, and so likewise will the journalistic hysteria pass and be remembered only in the studies of the psychologist or the alienist. The yellow journals will assume the hue of sober drab, reporters will cease to seek sensations, and the public will take to reading two-column editorials on the theory of wages. Perhaps the writer has allowed himself to go a little too far both in his description of the present and his predictions for the future; but his point of view is certainly true enough and interesting enough to furnish food for thought.

THE DECIMAL HOUR AND THE UNIVERSAL DATE.

WE have already published some information about the adoption of a universal time-system. This is advocated, at the present time, especially in France, where the decimal division of the hour is also growing in favor. We translate below an article on the system that combines both of these changes, contributed to the *Revue Scientifique* (Paris, October 8), by Henri de Sarranton. Says this writer:



DECIMAL HOUR AND UNIVERSAL DATE.

"The system of the decimal hour marks two advances of the highest importance: the assimilation of time-measurement to angular measurement, and the decimalization of the angular unit of geometry.

"As I have already shown, this natural angular unit can be only the 12th, 24th, or 36th part of the circumference—in other words, the circumference divided by a multiple of 12. Of all the multiples of 12, 24 is that which is most convenient, since it is already used for the division of the day. We are then led logically to divide both the day and the circumference into 24 hours (*h*), the hour into 10 degrees (*d*), the degree into 10 minutes (*m*), the minute into 10 primes (′), the prime into 10 seconds (″), the second into 10 tierces, and so on.

"The earth's equator is thus divided into 24 parts by 24 princi-

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pal meridians (M). The interval between two principal meridians is 10 degrees, or a fuseau [spindle]. Ten degrees, or a fuseau, correspond to one hour of time.

"Longitude is reckoned from 0^d to 240^d or from 0^f to 24^f, from east to west in the direction of the apparent movement of the sun, and starting from a prime meridian, which I place near Cape Prince of Wales in Bering Strait.

"In this I am in accord with all geographers who have studied the question of a prime meridian, and who have established the fact that we should avoid continents and place it in the vastest sea of the world, that is to say, in the Pacific Ocean.

"But altho for the determination of the prime meridian, Bering Strait is an excellent situation from the physical standpoint, it is a very bad one from the mathematical standpoint, because it is much too near the pole.

"Thus I propose to define the meridian by stating that the 140th degree is to be placed exactly at the lighthouse of Almadies, in the peninsula of Cape Verde, which will bring the zero nearly at Cape Prince of Wales, as I have said.

"The lighthouse of Almadies is a remarkable point of the world, in that it occupies the westernmost cape of the old continent. Situated in the equatorial zone, this station can be fixed in longitude with extreme exactitude. Its meridian, then, presents all the characteristics of an excellent scientific meridian.

"If the prime meridian is placed thus, the longitude of the Paris observatory would become $126^d.7563$ and that of Greenwich $128^d.3145$. If we consider only the two decimals corresponding to the centesimal minute, the longitude of Paris is in fuseaux $12^f.68$ and that of Greenwich $12^f.83$.

"I give the name of 'anti-sun' to an imaginary celestial body that revolves about the earth in 24 hours, keeping always opposite the mean position of the sun, in relation to the earth. I suppose it to radiate darkness as the real sun radiates light. The object of this fiction is to render demonstrations clearer; for the civil day begins at midnight, when the anti-sun is in the zenith. It is thus simpler to consider this fictitious body than the real sun which at the same moment is found at the nadir.

"The figure shows that the hours increase in the opposite direction from the longitudes. This figure will enable us to establish the theory of the universal date, a new and very fertile notion, which permits the resolution in a very rapid and elegant manner of the problems that frequently present themselves in astronomy, in navigation, in the railway service, in that of the post-office and telegraph, and even in common life.

"If the reader will take the trouble to copy off this figure on a piece of cardboard of some thickness, and then to cut the card, following the dotted circumference, so that the circle of hours can turn about the circle of fuseaux, the solution of all problems into which the notion of the universal date enters will appear so clear and easy that, far from causing mental fatigue, he will find them an amusing recreation.

"*Problem 1.*—It is Monday, August 1, 15 o'clock [3 P.M.] at longitude 40 degrees or 4^f. What is the date at 0^f, and at what longitude is it zero o'clock on Monday?

"*Solution.* If it is 15 o'clock at 4^f, then 15 hours have elapsed since the anti-sun passed the zenith at 4^f. Thus $15+4$, or 19 hours, have elapsed since it passed the zenith at 0^f, and it is now in the zenith at 19^f. It is, then, Monday, August 1, 19 o'clock [7 P.M.] at the prime meridian, and it is zero o'clock [midnight] at longitude 190 degrees, or 19^f."

The author gives and solves fourteen problems of this kind, but one is enough to show how his system simplifies their consideration. To quote again:

"If the reader who has followed me to this point will take the trouble to restate the problems just solved in terms of the present notation, that is, of the circle of 360 degrees, of longitudes increasing east and west from 0° to 180°, of hours of 60 minutes increasing in a single direction, but divided into two classes, those of morning and those of afternoon, he will realize what a difference there is between the rational system proposed by me, all of whose parts are logically related and coordinated, and the incoherent and chaotic system inherited from the dark ages, that we are astonished to find still in existence at the end of the nineteenth century. . . . . .

"I have shown that the decimally divided hour constitutes the sole means of completely establishing the metric system. And why has this national work remained unaccomplished? By what singular reason should all the units be decimal except those of time and angles? Let us, then, round off the metric system by establishing the decimal hour, which is its natural and necessary complement. When the French Government shall have adopted in its civil and military service the astronomical, geographical, and nautical methods founded in this excellent and logical system, all nations will follow in our footsteps, as they have already followed us in adopting our decimal measures. This initiative without risk will give France glory and profit; glory, because she will then have realized one of the most important reforms of modern times; profit, because our engineers, our clock-makers, our constructors of mathematical instruments, our publishers of maps and scientific works, being the first to inaugurate the reform, will reap its financial benefits from foreign countries."—*Translated for* THE LITERARY DIGEST.

SOME THINGS WE DON'T KNOW ABOUT THE EARTH.

POPULAR writers on geology are apt to enlarge on what that science has achieved rather than on what it has failed to do. The consequence is that we sometimes think of the earth as presenting to the trained eye of the geologist a perfect record of its past history, so that he can read every physical change from its present structure and call every extinct animal by name from its series of fossils. In *Natural Science* (November) A. Smith Woodward reminds us that the gaps in the record are very much more numerous than the entries, and that we do not know, and never can know directly, an enormous part of the earth's history. Says this writer:

"It is now many years since Darwin first directed the special attention of biologists to the imperfection of the geological record. It was he who first satisfactorily marshaled the facts which prove that the discoverable fossils in the rocks can only give a very limited idea of the plants and animals which have tenanted the globe at different periods in its past history. He pointed out how small a portion of the earth had been geologically explored, and how small a percentage of known types of life had sufficient hard parts to be preserved in a fossilized state. He emphasized the fact that the number both of specimens and of species preserved in our museums is absolutely as nothing compared with the number of generations which must have passed away even during a single geological formation. He also observed 'that, owing to subsidence being almost necessary for the accumulation of deposits rich in fossil species of many kinds, and thick enough to outlast future degradation, great intervals of time must have elapsed between most of our successive formations; that there has probably been more extinction during the periods of subsidence, and more variation during the periods of elevation, and during the latter the record will have been least perfectly kept; that each single formation has not been continuously deposited'; that, indeed, in every area of the earth's surface there are incalculable periods of geological time unrepresented in the records of the rocks.

"We may, in fact, without exaggeration declare that every item of knowledge we possess concerning extinct plants and animals depends upon a chapter of accidents. Firstly, the organism must find its way into water where sediment is being deposited and there escape all the dangers of being eaten; or it must be accidentally entombed in blown sand or a volcanic accumulation on land. Secondly, this sediment, if it eventually happens to enter into the composition of a land area, must escape the all-prevalent denudation (or destruction and removal by atmospheric and aqueous agencies) continually in progress. Thirdly, the skeleton of the buried organism must resist the solvent action of any waters which may percolate through the rock. Lastly, man must accidentally excavate at the precise spot where entombment took place, and some one must be at hand capable of appreciating the fossil and preserving it for study when discovered. . . . .

"Altho it is now nearly forty years since Darwin's 'Origin of Species' first appeared, his lament at the hopelessness of testing all the principles of organic evolution by reference to the 'records of the rocks' might indeed be appropriately renewed at the pres-

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ent day. The discovery of new fossils in all parts of the world has progressed at an astounding rate in the interval; and we are beginning to perceive feebly some of the laws which govern their succession and distribution. The biologist who is prone to glance through paleontological text-books, however, and utilize them in his speculations, can not be too frequently warned of the imperfection of our knowledge and the danger of trusting to negative evidence."

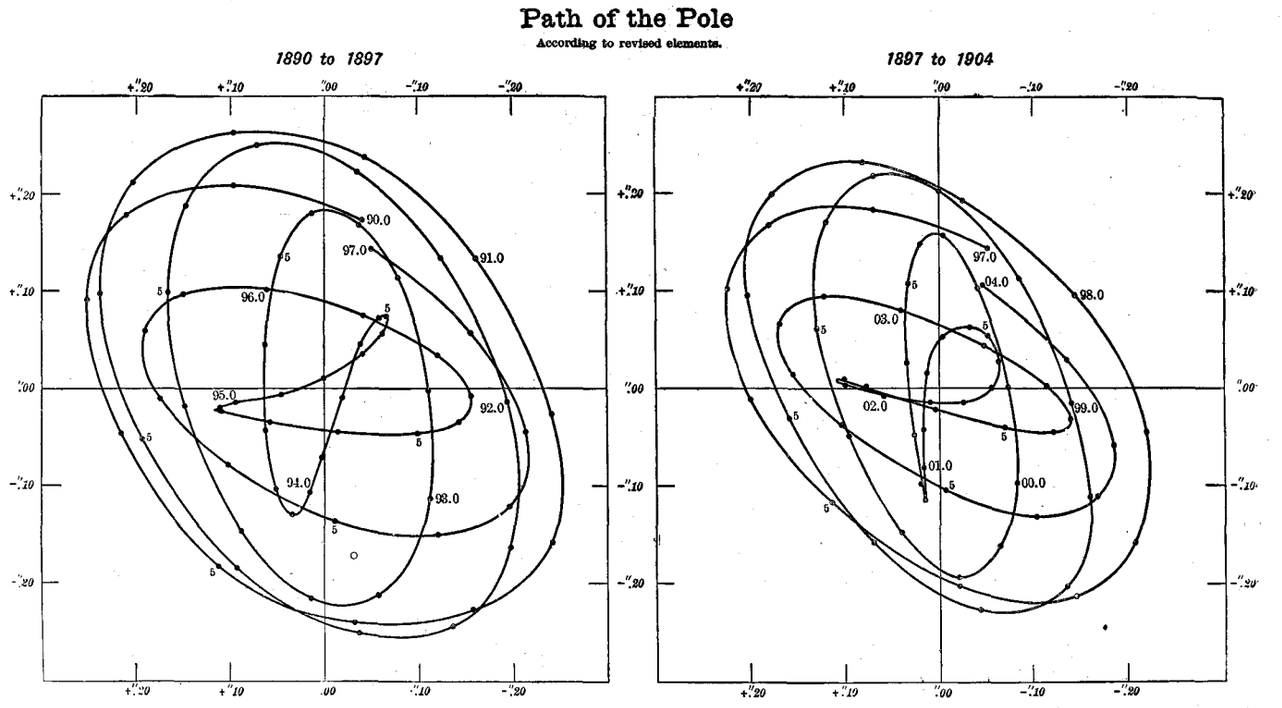
The author emphasizes his remarks by illustrations that are certainly striking, telling of widespread families represented to our modern knowledge by a half-dozen teeth, of modern families whose paleozoic ancestors have utterly vanished, leaving not a trace behind, and of ancient families that disappear from the fossil record for age after age of geologic time, only to bob up serenely in comparatively modern periods. We know absolutely nothing, for instance, of the ancestors of the great marine mammals—whales, porpoises, and sea-cows—and hardly more of the early birds. Of course great advances have been made in certain directions. To quote again:

"Within the last quarter of a century enormous progress has indeed been made in discovering links in the chain of life and in determining the facts of distribution at different periods. The working out of the tertiary mammals in North America, for example, has opened up a new era in biology and geology. But most of the animals discovered and named are known only by a few fragments, which do not reveal even a tolerably complete skeleton. There is very little material for detailed comparison; and only in a few instances is it possible to study individual and local variations. There are very few even of the best-known species of fossil vertebrates which could be described in ample detail, without any assumptions based on the theoretical association of fragments.

"Another point worth remembering is this. At the present time all the groups of organisms which are at or near the culmination of their race—are, in fact, dominant types—are represented by numerous genera and almost innumerable species. It is only necessary to think for a moment of such characteristically modern groups as the herring-like fishes, the lizards, the perching-birds, and the rats and mice. When, however, we turn to lists of fossils, especially of vertebrate fossils, we note conspicuous poverty in the number of genera and species representing each group even at the period of its maximum development. The reason is not to be sought in the diffidence of paleontologists to emphasize variations by the multiplication of names; it is solely this, that the geological record preserves only an insignificant proportion of the organisms which have lived even under the most favorable circumstances for burial after death."

THE EARTH'S WABBLING POLES.

THAT the whole earth wabbles in its motion has of course been known to astronomers for centuries; but it has only recently been discovered that the earth's axis changes place from time to time within its solid substance so that the poles move about on the surface of the globe. As latitude depends on distance from the pole, the latitude of every place on the earth's surface is always varying slightly, so this motion of the axis is sometimes spoken of as "variation of latitudes." This subject has already been explained in these columns; but an article in *Popular Astronomy* (November) by Prof. S. C. Chandler, the eminent American astronomer, who first called attention to the polar motion, is especially interesting because it gives us a map of the pole's path for fourteen years, including a prediction for six years to come. Says Professor Chandler:



POPULAR ASTRONOMY, No. 59.

"The diagrams present several instructive features. One that strikes the notice at first glance is that for the cycle 1897–1904 the gyrations are confined to a smaller region than those for 1890–97. . . . The reason for this is that the radius of the circular component is at present gradually diminishing. This fact was brought to light by a study of the observations from 1825–90. . . . This forecast has been fully confirmed by the observations since made, the discussion of which shows that the diminution has actually been from about 18 seconds to about 12 seconds during the interval 1890–97, thus even slightly more pronounced than that prescribed by the theory, which further indicates that the decrease will continue for many years longer. . . . . .

"It is an unfortunate consequence of this gradual drawing in of the convolutions of the curve, caused by this diminution of one of its component motions, that the latitude-variations during immediately coming years will be on a distinctly smaller scale than hitherto, and therefore less easy to observe. . . . . .

"Another interesting and unique feature is that between the two nodes near the beginning of 1901 and 1902, the pole will describe a small circle in a retrograde direction, that is, from

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east to west, or in a directly opposite sense to its usual behavior. . . .

"It is gratifying that the advance in our knowledge of these mysterious movements of the earth's axis is so rapid and so sure, and that our grasp of their geometrical laws, derived almost entirely from the observations made anterior to the discovery of the existence of these movements, is only confirmed and strengthened by the record of the past seven years; during which the phenomenon has taken its place in the body of approved astronomical knowledge so firmly that even the coyest conservatism is getting wonted to it, and no longer eyes it askance.

"The diagrams here given may of course be utilized for getting very approximate values of the variations of latitude for any station. . . . Draw a line from the center of the chart toward the longitude of the station. A perpendicular let fall upon this line from any point of the curve will cut the line at a distance from the center of the chart equal to the variation of latitude $(\phi - \phi_0)$ on that date for that station, to be taken positive if the perpendicular falls beyond the center, negative if it fall between the center and the station. Perpendiculars tangent to the curve will give dates and amplitudes of maxima and minima of the latitude-variation."

AMMONIA IN THE FORM OF POWDER.

THE French chemist, Henri Moissan, whose wonderful discoveries by the aid of the electric furnace are well known, recently presented to the Academy of Sciences in Paris a paper on some new products of this furnace, one of which may one day give us what would practically be ammonia in the form of powder. We translate from a description in *La Nature* (Paris, October 22):

"The process is simple enough. Crystallized calcium combines with nitrogen with greater ease and rapidity the higher the temperature. At about 1,200° this combination takes place with incandescence and the calcium really burns in the nitrogen. But it is preferable to heat the calcium in a nickel dish placed in a metal tube traversed by a current of pure dry nitrogen. Thus in about two hours is obtained a brittle material of a yellowish chestnut color, which is calcium nitrid. The most curious and most characteristic of its properties is that which results from its reaction with water. Thrown into cold water, calcium nitrid decomposes at once with brisk effervescence, and produces a great quantity of ammonia gas, which is at once dissolved in the water. . . . . .

"The phenomenon is quite comparable with that shown by calcium carbid, which, on contact with water, produces acetylene gas.

"M. Moissan, without concealing the great difficulties that surround the problem at present, notes the possibility of utilizing these phenomena in the production of ammonia from the nitrogen of the air, so soon as we are able with the electric furnace to decompose quicklime so as to produce calcium industrially, either pure or alloyed with some other metal. The combination with nitrogen of the calcium thus obtained would present no serious difficulty.

"Calcium nitrid could then in many circumstances of domestic economy be used instead of liquid ammonia, or, to speak more properly, dissolved ammonia, whose cumbrousness and difficulty of transportation are well known. Calcium nitrid may thus in a short time form a valuable substitute for aqua ammonia, since it has only to be thrown into water to obtain at once the solution needed. Other applications not less curious and unexpected will doubtless be discovered, for we must not forget that our great-grandchildren are to live by artificial products, purely artificial and artificially pure, obtained by means of a happy alliance of physics and chemistry."—*Translated for* THE LITERARY DIGEST.

White Bread or Brown Bread?—A recent hospital report by Drs. Lauder Brunton and Tunnicliffe deals with the relative digestibility of white and brown bread. It is thus summarized in *The British Medical Journal*, November 5: "On the strength of certain experiments, which they describe in full, they feel justified in concluding that the higher nutritive value which might on purely chemical grounds be ascribed to brown bread can not be maintained from the physiological side. With regard to fats and mineral constituents on the other hand, distinctly less of the nutritive materials actually get into the blood in the case of brown than of white bread. White bread is, weight for weight, more nutritious than brown. It thus would appear that the preference given by operatives in large towns to white bread has, to a certain extent, a sound physiological basis. In the case of people with irritable intestines white bread is to be preferred to brown. In the case of people with sluggish bowels brown bread may be preferable to white, as it tends to maintain peristalsis and insures regular evacuation of the bowels. If the proportion of mineral ingredients, and especially of lime salts, in other articles of food or drink be insufficient, brown bread is preferable to white. It is possible that in the case of operatives living chiefly upon bread and tea, the preference for white bread which prevails may be responsible, in part at least, for the early decay of the teeth. . . . Lastly, Drs. Brunton and Tunnicliffe are of opinion that if the dietary be insufficient in fat, or if the patient be unable to digest fat readily in other forms, brown bread may possibly be preferable to white. The authors rightly dwell on the absurdity of taking the mere chemical composition of a foodstuff as an index of its nutritive value. 'A stick of charcoal, the atmospheric air, a little water, and some sea salt, contain all the elements of a typical diet, and in ample quantity.' Hence it is not always a question of what a foodstuff contains, but how it contains it."

SCIENCE BREVITIES.

NEW USES FOR ALUMINUM.—"New applications continue to be found for aluminum," say *Industries and Iron*. "In Russia it is being applied to the manufacture of horseshoes for cavalry service, and so far the experimental trials are stated to have proved successful. The horses of the Finland dragoons are the subjects of the trials, and one foot is shod with aluminum and the other three with ordinary shoes. The aluminum shoe has two and one-half ounces to its credit in weight, is not more costly, and wears longer than the ordinary shoe, while it is not so easily affected by mud and moisture. In France aluminum is being used in the manufacture of bicycles, and military authorities have for some time past made an effort to employ this metal in place of iron, copper, and steel for all articles of equipment carried by infantry, in order to reduce the weight as much as possible."

THE cold morning bath, far from being always beneficial, is distinctly injurious after a certain age, we are told by *The Hospital*. Says this journal: "Many people who have, as they would say, been 'always accustomed' to take a cold tub every morning continue the habit long after it had better have been given up. They do this partly because it is a habit, and partly because they dislike the confession of getting old which seems to be involved in giving up the customs of their more youthful days. But we are quite clear that unless good reaction very quickly follows a cold bath, and follows it without much 'toweling,' such tubbing is very often injurious. Whenever a man has to 'rub himself warm,' or when he finds that he is not right again until after his breakfast, he may feel sure that his tub is doing him harm, and that he would do better to take a warm bath, finishing off with a rapid sponge over with cold water."

UNNATURAL DEATH.—"Dr. Hill, master of Downing College, Cambridge, read a paper at the recent meeting of the Sanitary Institute of England, with the above title," says *The Times*, London. "He told his hearers that about one million babies were born annually in England; 30,000 of the million would die violent deaths from accident, 30,000 would die unnecessarily from tuberculosis, and 120,000 more from other absolutely preventable causes, such as smallpox, measles, and scarlet fever. Only 45,000 would be allowed to live out their natural lives, and nearly one to twenty would die because the machine was worn out. One fourth of all the diseases which destroy life are absolutely preventable, and fifteen years would at once be added to its average duration if the practise of hygiene were placed on a level with its theory. Dr. Hill attributed the greater number of the diseases over which the individuals affected by them have personal control to mistakes in eating and drinking."

"THE situation as to Antarctic exploration," says *Appleton's Popular Science Monthly*, "is described by the president of the Royal Geographical Society as including a German expedition in course of organization on a liberal scale; the hope that the Norwegian Government may send out an expedition, perhaps under the leadership of Dr. Nansen; the Belgian expedition under M. de Gerlache; and the expedition under Mr. Borchgrevink, which is in an advanced state of preparation, and will shortly leave for Australia and South Victoria Land. The ship of this expedition, the *Southern Cross*, has been designed by the builder of the *Fram*, and has ten feet of solid oak at her bows, while she is thirty-two inches in thickness at her weakest point. Provision of sledges and dogs is made for the inland journey on the South Victorian continent, and the expedition will make it an object to explore that land and investigate the seas between there and Australia. Mr. Borchgrevink will take with him stores for three years and a supply of carrier-pigeons."

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THE RELIGIOUS WORLD.

THE BÂBISM OF PERSIA.

ALMOST within the last half-century a religion has sprung up in Persia which claims to embody the latest revelation of the will of God to man. Altho nominally the religion of Persia is Mohammedanism, the country is really in a state of religious unrest, due in part to the national belief in an ever-expected millennium, when their now hidden Imâm, El Mahdi, will return to them with blessings in his hands. This unrest, the Rev. Benjamin Labarree points out in *The Church at Home and Abroad* (Presby., November), has offered a ground peculiarly favorable to the spread of such a religion as Bâbism, which, its adherents prophesy, will be the religion of future empires. Already it can point to its devotees, unshaken even through bloody persecution and martyrdom, as proof of the strength of its appeal to the human soul. Dr. Labarree thus briefly sketches the growth of the Bâbi faith:

"This new religion was first announced by a gentle youth, named Mirza Ali Mohammed, who was born at Shiraz in 1820. In his early youth he visited the sacred seats of Persian theological instruction at Kerbela, near Bagdad, where he studied with the learned expounders of the Shiah school. Returning to Shiraz in 1844, he put forward his claim as successor to his deceased master in theology, and later as the Bâb, or *door to the true knowledge of God*, and later still as the Mahdi. Believers in his claim increased rapidly, and grew recklessly aggressive in promulgating the new faith, resulting in insurrections in different parts of the country. The Government early seized and imprisoned the Bâb, and finally, alarmed at the spread of the new creed with its religious and social heresies, it put him to death on July 15, 1850. He met his fate calmly, abating none of his claims as a 'manifestation' of God's will to the very last. He had a singularly winsome personality, his purity of life and gentle manners, his moral earnestness and transparent sincerity deeply impressing even his enemies, and converting some of his guards and escort to faith in his doctrines. He left behind him numerous writings, of which the *Beyân* is the most important, a volume of some size, devoted to the exposition of his peculiar dogmas.

"It was some time after the Bâb's death that the insurrectionary movements of his followers, sustained with great energy and sacrifice of life, were put down. The defeated Bâbis were subjected to most barbarous treatment. For this and the death of their prophet, the leaders of the sect sought revenge on the Government by attempts on the life of Nasr-i-Din Shah, which brought upon the Bâbis everywhere, guilty and innocent alike, punishments most inhuman. They finally settled down to a more hopeful and a more successful campaign of secret dissemination of their doctrines. Within a few years following, a prominent disciple of the Bâb, Mirza Hussein Ali, who had taken refuge in Turkish territory, came to assume the leadership of the sect. From his exile home at Acre, on the Mediterranean coast, he carried on a quiet but effective propaganda, filling Persia with his epistles circulated through secret agents. He gradually advanced claims for himself higher even than the Bâb's position, as the one of whom the Bâb had so frequently made prediction in the phrase, 'He whom God shall manifest.' He took the title of Behâ Ullah, *i.e.*, 'The Glory of God.' Behâ died in 1892, and was succeeded by one of his sons, since which nothing of importance has emerged in the progress of the religion. It is often spoken of now as Behâism, and with much reason, for the teachings of Behâ have essentially modified the tenets of the faith as they came from the Bâb himself in numerous particulars."

Dr. Labarree then considers the question, What has this faith added to the religious thought of the world? He holds that there is little that is essentially new about its tenets, beyond its central dogma of the necessity of a visible spiritual guide to men, an intermediary between God and man always present in the church. It claims that its prophets are veritable incarnations of deity, and that in no age is the world left without such incarnation. For the Bâbis, it appears, there is no absolute conception of good or evil. Good is what God chooses to ordain, and truth what He chooses to reveal, through His intermediary. Whether there is a future life or not is left in doubt. It was the aim of Behâ Ullah to incite his people to morality, the acquisition of the arts and sciences of all countries, brotherly love toward all the nations of the earth, the elevation of women, and gentleness with children. This passage from the Beyân indicates a striking loftiness of conception: "So worship God that if the recompense of thy worship be fire no alteration in thy worship would be produced. If you worship from fear, that is unworthy of the threshold of the holiness of God, nor will you be accounted a believer." Bâbism, according to Dr. Labarree, in regard to God Himself merely repeats the teachings of Islam, except that it lays larger emphasis upon His "attributes of grace" in distinction from his "attributes of wrath." As to its comparison with Christianity and its probable effect upon the national character, we again quote Dr. Labarree's own words:

"As compared with Christianity, Bâbism falls far below it in the importance of its teachings respecting the divine nature and character. It has nothing at all equivalent to the Christian doctrine of the Fatherhood of God. The nearest approach to such an idea is perhaps in the presentation of Behâ Ullah as the incarnation of the Father. But this seems to have been put forth rather to characterize his 'manifestation' as a degree higher than that of Jesus or the Bâb, than to make possible for believers a sense of their filial relations with God. . . . . .

"Could we believe that the Bâbis, or Behâis, as we might better call them, would hold fast to their great leader's principles of kindness and liberal dealing among the peoples of different religions, and of social reform, in case they should ever come to power, it would be a bright day for Persia to have them get the reins of government into their hands. But unfortunately we see nothing in their teachings that strikes deeply into the foundations of moral conduct. There is no regenerative principle in Bâbism. And without moral regeneration there is little hope that the Persian will ever be essentially different as a Bâbi from what he is as a Shiah."

MORE ABOUT THAT MEXICAN "RAFFLE FOR SOULS."

THE report which, some time since, excited attention in a number of journals, secular and religious, about a so-called "raffle for souls" in Mexico, continues to elicit denials from Catholic sources. The latest reference to the subject appears in *The Freeman's Journal* (Rom. Cath., New York) in the form of a letter from the bishop of Angelopolis, Mexico, under whose jurisdiction the reported raffle took place. The bishop writes in response to a letter of inquiry from Rev. J. F. Sheehan, of New York City, and says in part:

"Shortly before the month of November, in certain churches in which special works are performed in aid of the souls in purgatory, the rectors of these churches make out a series of numbers, say from 1 to 1,000. Opposite these numbers, the faithful may write the names of the deceased persons for whom they wish the works to be performed, giving at the same time an alms of ten cents or so to cover expenses. Certain special spiritual works are promised beforehand for the four or five souls whose numbers shall be drawn in the lottery. For example, for the first, the thirty Gregorian masses (one mass on each day for thirty successive days); for the second, a solemn mass of requiem; for the third, fourth, fifth, etc., a certain number of private masses; and besides this, some masses are offered for all the souls in common. . . . Nowhere have my priests given assurance that souls, even those aided by the special works, have certainly left purgatory and gone to heaven."

This corresponds with the letter published some time ago in *The Catholic Standard and Times* from Father S. C. DeLeon, of Matamoras, on the door of whose church the notice of the raffle

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was said to have been posted. The letter, addressed to Rev. F. Maurel, Brownsville, and dated at Matamoras, April 30, was as follows:

"REVEREND AND DEAR FATHER:—I do not know positively whether in other parts of the republic there is a raffle for souls, altho I believe there is; however, let me explain how I make it here. In October I send out among the faithful a list containing one hundred or one hundred and fifty actions or numbers, more or less, each action or number being of the value of from six to twelve cents. This raffle has ten prizes or ten winning numbers. The person who draws a winning number has the right to apply to his deceased relatives a low mass and a rosary for the holy souls on any day he may choose in November, but I do not teach nor do the faithful believe that the souls for whom suffrage is being made infallibly come out of purgatory. After the nine masses, the stipends of which are deducted from the collection or raffle, a mass is sung for the relatives of all those who contributed or did not obtain a special prize in the raffle, and then during the whole month masses are celebrated and the rosary recited for the dead, applying these masses and rosaries according to the method made use of in 'The Little Month of the Souls in Purgatory,' a small book by the author of 'Golden Sands.' Thus, when the gentleman asserts that we are saying or that I am saying that for every prize number a soul is delivered from purgatory, he is utterly mistaken. In definitive, the raffle resolves itself into a collection to which are attached certain spiritual privileges for the benefit of the deceased during the month of November. Here we have no Catholic Church of the Redeemer. I understand that the Protestant gentleman from Puebla supposes the Church of the Redeemer is a Catholic church. With regard to the time of the raffle, it is always made in November, not in December; but I do not say nor do my people believe that the souls are infallibly released from purgatory by the winning numbers of the raffle, etc."

HAROLD FREDERIC AND CHRISTIAN SCIENCE.

THE fact that the late Harold Frederic, London correspondent of the New York *Times* and author of "The Damnation of Theron Ware," was, up to a few hours before his death, under the exclusive treatment of a Christian-Science "healer," has revived, in the religious as well as the secular press, discussion of the methods of this religious sect. Most of the comments are of a severely condemnatory character. The facts of Mr. Frederic's illness and death are, briefly, as follows. About the middle of August he suffered from a stroke of partial paralysis of the right side, complicated by heart disease and rheumatic fever. On September 20 he sent away all medical attendants, and put himself in the hands of Christian Scientists. On October 30 doctors were again called in, but he died within thirty hours. At the coroner's inquest the evidence of all the medical men was to the effect that death was undoubtedly accelerated by the want of medical treatment, and that if Mr. Frederic had continued under the care of doctors, he would in all human probability have recovered. The coroner's jury brought a verdict of manslaughter against Mrs. Mills and Miss Lyon, Christian Scientists.

A correspondent of the New York *Times* suggests that the life-insurance companies should bring to bear upon the Christian Scientists the sort of pressure exerted by them upon the English anti-vaccinationists. *The Times* approves of this suggestion and says:

"It is obvious that every 'Christian Scientist' is a dangerous risk, and, if accepted at all, he should pay an extra premium of very considerable size. Mutual benefit societies are not justified in accepting the followers of this cult on any terms, and their sane members should insist on the immediate expulsion of such undesirable associates. It should be remembered, too, that the 'Christian Scientist' can and does put in peril even those who reject his blasphemous nonsense without hesitation. Nobody is safe when ignorant fanatics presume to treat—or leave untreated, rather—cases of infectious and contagious disease."

The Watchman (Baptist, Boston) refers to the story of Theron Ware, and says that if Mr. Frederic really believed the declarations he made in it concerning certain features of the Methodist church, he must have been very credulous. It adds:

"There is nothing surprising in the circumstance that the late Harold Frederic, who had such keen insight into the inconsistencies of the creed and practises of some evangelical Christians, should have lost his life because he was so enamored of Christian-Science theories that he would not put himself into the hands of competent medical men, who knew that by taking violent exercise with his weak heart he was insuring his own speedy death. The credulity of the men who make it one of their strong points to assail credulity is one of the curious phenomena of history. It takes more faith to believe in Colonel Ingersoll's accounts than to accept the literal interpretation of everything attributed to Moses."

The New World (Roman Catholic, Chicago) opens an editorial on the subject by saying that the great trouble with Christian Science is that it is not Christian and it is not a science. The editor continues:

"In Mr. Frederic's case it proved to be a remarkably rapid and efficacious method of shuffling off the numerous ills that flesh is heir to. The doctors vigorously assert that they could have cured Mr. Frederic, if he only would have followed their directions. But this, at best, must be doubtful, and doctors are pretty sure to give themselves the benefit of the doubt in such cases. The evidence given at the inquest is rather calculated to convey the impression that the doctors had been working on Mr. Frederic for quite a while, and had given him very little help. There is serious talk now of prosecuting the Christian Scientist who attended him for manslaughter. The impression produced on us by all that we have read of the evidence is that Mr. Frederic would probably have died in any event before the year was up, and that the worst that can be truly said against the Christian-Science people in this case is that death ensued a few weeks sooner than it would have come had the patient been left to the doctors. Even this, however, would justify the state in taking some steps to protect sick people from parties who, if not conscious impostors, are at least ignorant quacks."

In a brief review of the circumstances attending Mr. Frederic's death, *The American Israelite* (Cincinnati) is moved to remark that "in medicine as in religion the intellect appears to play but a secondary rôle. Nothing is too absurd in either to prevent even the best minds from faith in them. In the case of Frederic the developments will be watched with deep interest." After some further consideration of Mr. Frederic's case, *The Israelite* continues:

"Never before did people believe so little and so much as at the present time. In this age of agnosticism every other person one meets knows all about the things supposed by our fathers to be beyond the ken of the finite human mind. The most ignorant and most highly educated alike consult mediums. The greatest scientists openly proclaim their belief in spiritistic phenomena, and none of the vagaries of theosophy are too absurd to fail of acceptance by many of the most cultured and refined. Telepathy is with a host of thinkers the only refuge of escape from Spiritualism; while the orthodox Christian journals are admitting articles which can only impress their readers with belief in the truth of the grossest of mediumistic manifestations. Palmistry, phrenology, astrology, and the like have a host of devotees among all classes, and nothing seems too improbable or too absurd for the average man's faith. I have heard a Unitarian minister of great ability and high standing express his belief in fairies, nixies, pixies, kobolds, banshees, and all the other products of folk-lore; and he even went so far as to accept the probability of bad thoughts being turned into such concrete things as spiders, toads, snakes, and the like. A crazy world, my masters!"

Under the editorial heading "Christian Manslaughter," *The Examiner* (Baptist, New York) says:

"It is a proposition that can not be successfully assailed that, since God has provided appropriate natural remedies for the cure

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of disease, He intends that man shall exercise his intelligence in searching out and applying them. The error of the 'Christian Scientists' consists in the fact that they practically ignore the divine bounty, displayed in nature, the product of God's hand, and depend altogether upon psychological influences which, well enough in certain cases, are as ineffectual in others as the panacea of the charlatan. Even the high priestess of the cult is obliged, unless current rumor is at fault, to resort to the dentist for an ulcerated tooth."

In an editorial note on the subject of the spread of Christian Science in the West, *The Interior* (Presbyterian, Chicago) says:

"A phenomenon like that is susceptible of analysis, its causes can be laid bare and the forces at work can be understood. Christian Science is supplying a demand of some kind in human nature, or it would not extend. What is that felt want, and how can it wholesomely be satisfied? These are the questions which must be considered. We would counsel those who are so located or situated that they can do so, to approach in the most friendly way those who are falling into this form of delusion and learn what it is that commends it to them. This is at present unknown, but before any remedy can be intelligently supplied, it must be known."

THE CHURCH OF ENGLAND AND THE CONFESSIONAL.

CLOSE observers of the present controversies in the church of England hold that the really vital point at issue is the matter of confession. Altho the Archbishop of Canterbury, in his Visitation Charge, has definitely pronounced that "the Church of England insists that resource to confession shall be altogether and always voluntary," he yet admits that it is impossible to prevent clergymen within the church from teaching "that which tends not to liberty but to bondage." "And all that can be said," adds the archbishop, "is that when they so teach they teach without any authority from the Church of England." The Hon. Mrs. Chapman, writing on this subject in *The Nineteenth Century*, deplores the church's inability to enforce its teaching in the matter, and makes the following reasonable suggestion:

"I would ask whether it would not be competent to the bishops to ascertain by stringent inquiry, before admitting persons to ordination, that every man proposing to take holy orders is loyal to the mind of the church in this vital matter (for vital it is, as the disputants on both sides see plainly enough)—to secure that, at least, no candidate is entering the ministry with a determination to enforce what the church insists must be spontaneous and voluntary, or to make that the rule which the church considers as the exception."

Farther on Mrs. Chapman deals with the subject in a more general manner, in regard to certain sides of it which strike her as wife and mother. She points out that habitual confession, within a church by which it was not authoritatively adopted, and by which, therefore, it could not be guarded and regulated, would present a danger which it need not present in the church of Rome. She goes on to say:

"The Roman Catholic church, especially in the midst of a community she esteems heretical, keeps her own counsel very well; and if any scandals arise in the matter of the confessional among English Roman Catholics, the English public will not be likely to hear of them. But whatever be the case in the Roman church, there can be no parity of reasoning, as between her and the Church of England, in this matter, for this all-sufficient consideration, that the Roman has a celibate, the English church a married priesthood. Even the most pronounced High Churchmen in our orders marry. It is very unlikely that 'scandals,' in the vulgar sense, should arise with us by the putting of indelicate questions, or the suggestion of offenses of impurity, in the confessional; for tho some of the High-Church clergy may be foolish and puerile, no one can deny that in moral tone, as a body, they are beyond reproach. But nevertheless a situation of the utmost peril and difficulty is created when once it is possible for a marriageable man to have confidential relations with women outside his own family, involving feeling, emotion, and even passion, and absolutely unknown to and controlled by any third person. That such confidential relations have a religious source makes them only the more perilous as between the sexes; for religion assuredly has its emotional and passionate side, and most markedly so in the very persons whose temperament is the most apt to lead them to the practise of habitual confession. . . . . .

"A shrewd observer of life is reported to have said that there would be very little habitual confession if men heard confessions from men only, and women confessed only to women. Perhaps the remark was somewhat cynical and worldly, but there is truth in it—a stinging truth. The sting of course is in the tracing of a supposed spiritual necessity to another and, as is insinuated, a cause the reverse of spiritual. Yet the sneer need not distress us. It is natural, and right, and profitable that in many things the sexes should take counsel each of the other. But in matters of sexual morality it is, as a rule, neither wholesome nor expedient that women should make confidants of men, or men of women; and this alone, it appears to me, suffices to bar the establishment of habitual auricular confession to the priest in a wise Christian community.

"The case is wholly different when counsel and comfort are sought in special emergency. There the salutary pain and shame in stripping one's soul naked has not been worn out by habit; it will effectually prevent, in the great majority of cases, any morbid *étalage* of sores and wounds, and help to make the whole thing truly remedial. . . . . .

"But when it is claimed (as I have seen it claimed by extreme High Churchmen) that habitual confession is the only safeguard for our sons amid the manifold snares, difficulties, and temptations of modern life, I can not help asking whether Englishmen are now, at this time in their history, going to surrender the conduct of their lives to other people, and whether the kind of abstinence from sin which comes from a great dislike to owning that you have sinned does really suffice for the cleansing and strengthening of society and the individual. No doubt there are certain immediate and palpable results; you get the conscientiousness which was expressed in the speech to an aunt of mine of an Irish servant-girl who had 'got into trouble' in an English household: 'Sure, ma'am,' she said piteously, 'why couldn't he be takin' his liberties with one o' thim Protestant girrls, that have never a priest they must be tellin' everything to—little and big!' . . . .

The Rev. H. H. Henson, in the pages of *The National Review*, discusses the same problem. He holds that auricular confesson is of apostolic origin, but that in the Church of England it must always be a permission, not an obligation. He says, however, that the practise of private confession has extensively revived in the church, and claims that its resurrection is destined to continue, "because it represents the natural satisfaction of a normal spiritual need." The real danger of the situation, according to Mr. Henson, lies in the fact that the clergy of England are the least technically trained clergy in the world, so that what the church at present provides is "an unregulated confessional administered by an untrained clergy on unknown and unrecognized principles." He sees the need for such securities against abuse as efficient regulation by authority might provide. As to the feasibility of doing away with confession altogether, he says:

"The excision of the confessional from the Church of England would involve a drastic revision of the prayer-book; the familiar language of the general absolution could not safely be retained, the exhortation to confession in the communion service and the formula of absolution in the order for the visitation of the sick would have to be expunged, and the formula of ordination could not be longer tolerated. Changes of this kind, cutting so deeply into the texture and so vitally affecting the temper of the prayer-book, could only be made, if made at all, after a protracted and bitter conflict, from which every prudent citizen might well shrink; yet nothing less is involved in the Protestant demands.

"A Protestant revision of the prayer-book would certainly bring about the disruption of the church. The whole High-Church party, including a large proportion of the ablest and most learned clergy, would not accept a decided breach with the traditional system of Christianity. The toleration of the 'confessional' is the condition of preserving the unity of the national church."

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FOREIGN TOPICS.

BEGGING AND BEGGARS IN MADRID.

ONE of the strangest phenomena in the social fabric of the Spanish kingdom is the begging system, which has assumed the proportions of a national pest. An interesting description of this evil is published in the Madrid *Liberal* by the well-known Spanish *littérateur*, Narciso Campillo, from which source we extract the following data:

The foreigner who comes to Madrid, long before he has had an opportunity to admire the monuments of the capital city or enjoy the beautiful blue heavens, is bothered and tormented and persecuted by hundreds and even thousands of persons, men, women, and children, who rush upon him with their petitions and do not permit him to stand still for even a moment to greet a friend or examine the show windows. Indeed, even if he goes steadily along, he is interrupted at almost every step by a beggar holding out his hat for a gift. This is so common a condition of affairs that it requires no farther proof. No one tries to deny it, and no one tries to devise means to remove the trouble. And when we take into consideration the fact that begging in Madrid has actually assumed the proportions of a national pest, a disgrace to the authorities, the questions naturally arise, whether there are no charitable institutions in Madrid, and what the police are doing to crush the evil? In reply to the first question, it can indeed be said that in no city in Spain is so much done for the poor as in Madrid, where there are institutions with good endowments in large number. As an example we draw attention to the Salamanca quarter, where every day fully fifteen hundred poor receive their food gratis. At other places the sick and the cripples are provided for, in other places the orphan children and the decrepit women and men.

The fact that notwithstanding these provisions the multitude of beggars is so great is chiefly owing to this, that the police here are not only a useless, but even a harmful institution. While the legion of secret detectives spend their time in escorting prominent persons and in ferreting out newspaper reporters and dragging them into prison, because they write things that do not suit the masters ruling the destinies of the nation; while the civil authorities are employing their time and powers in political manœuverings, the begging evil is allowed to assume phenomenal dimensions. The trouble is that in Spain the common good of all is sacrificed to the private interests of the few who are able to win the favor of the great. The cardinal evil of nepotism rules as never before. The civil authorities and the police, altho they would have important duties to perform, have no time for such.

In this way the system has spread notwithstanding public and private charity. And in connection with the begging evil remarkable scenes are constantly enacted. Children dressed in rags, barefooted, stand in dirt or snow up to one or two o'clock in the morning begging at the portals of the casinos, under the presupposition that all who frequent such places are gamblers, and when a gift is given do not respond as is usual in such case, "God repay you," but "God give you luck." And in order that nothing may be lacking there are found in the garb of beggars young women and girls, really engaged in other work, altho the police well know of this condition of affairs.

One disgraceful custom is quite generally in vogue among the begging classes, namely, for beggars to rent small children and pretend that they are their own in order all the more easily to arouse the sympathies of the passers-by. Mothers hire out their children for this purpose for 1½ to 2 reals per day for each child (5 to 7 cents). As a rule, small children are taken, not yet large enough to walk, and often the women carrying them pinch and otherwise abuse them in order to make them cry and make people believe they are hungry.

And not all of these beggars are poor. On the contrary, a number of them are the owners of public resorts where they rent sleeping-places to others in the profession. Recently a begging woman fainted on the street and when examined she was found to have 8,000 pesetas in her pocket in gold and paper. Recently when the report was spread that the city savings-bank was in danger, a singular spectacle was seen at that institution. Hundreds of beggars crowded the doors for several days, presenting their deposit books and drawing both capital and interest. Among these beggars there were but very few who drew less than 1,000 pesetas, and some beggar depositors had immense sums to their credit. The bank paid all depositors, but the beggars were next day found at their regular places and engaged in their ordinary work.

Among the causes which have led to this sad state of affairs is the constantly increasing number of cloisters and monasteries, while factories and schools are being closed—all *ad majorem Dei gloriam*.

This article by Campillo has attracted a great deal of attention outside of Spain also, the general opinion seemingly being this, that nepotism and its attendant evils are largely to be blamed for the troubles. A detailed discussion of the Spanish-beggar problem is found in the Leipsic *Kirchen-Zeitung*, No. 41, where additional reasons are given, such as the real poverty of the country; the foolish egotism of Spanish capitalists who will not invest their funds in productive enterprises, but deposit them in safe banks abroad; then, too, the policy of the church, which seeks to enrich itself at the expense of the people in general. The cost of maintaining the clergy in Spain is 40,000,000 pesetas. An improvement can not be expected, it is said, from a new kind of government, but only from an inner regeneration of the people. —*Translation made for* THE LITERARY DIGEST.

ABDUL HAMID'S FRENCH DESCENT.

ABDUL HAMID II. does not live in the public gaze and his family connections are not heralded about throughout his empire. Only a few Turks are aware that he has French blood in his veins, and is even distantly related to the Bonapartes. According to the *Lokal Anzeiger*, Berlin, the facts are as follows:

Aimee Buc de Rivry, the daughter of a wealthy planter of Martinique, had been sent to France to be educated. In 1784—she was then eighteen years old—the girl was returning home, but the ship in which she had taken passage sank, the crew and passengers being saved by a small Spanish vessel. Not far from Majorca the Spaniard was captured by Algerine pirates, who brought the young creole and her governess to the Bey of Algiers. The Bey thought her so very beautiful that he decided to make a present of her to the Padisha, and Mlle. de Rivry was sent to Constantinople. She had a horror of the Serail, and the threats of the Capu-Agassi, the chief of the white eunuchs, could not make her accept the Sultan; but the persuasion of Vely Ziades, a white mufti, were more effective. The Sultan, Abdul Hamid I., immediately made her his favorite. In 1789 she bore him a son, who became Sultan and died in 1849, leaving the throne to Abdul Aziz. Abdul Hamid II. is the great-grandson of Mahmud II. and his creole Sultana.

Aimee Buc de Rivry was the cousin of Josephine Tascher de la Pagerie, the first wife of Napoleon I. She was also a cousin of Mlle. de Bleschamp, who married Lucien Bonaparte. The Turks at one time rather liked to refer to the connection. Thus the *Turquie*, in 1869, expressed itself as follows when Abdul Aziz went to Paris: That the son of Mahmud is so progressive and favorable to the Young Turkish Party is no doubt due to the influence of Mlle. de Rivry as Sultana-Valide. The Ottoman empire therefore owes its first attempts at reform to a French woman.

The Sultana died a Christian. It has been said that she never changed her faith, but that would be incompatible with her position. But during her last illness she expressed a wish for a priest. Mahmud II., who loved his mother very much, could not refuse. In the dead of night the janizaries were sent to the Convent of St. Anthony, and the good monks were not a little frightened when they saw their prior, Father Chrysostomos, disappear in the twenty-four-oared barge of the Sultan. The priest was received by a man of noble mien and the manner of one born to command, who led him to the bedside of an aged lady. "Mother," he said, "here is a priest of thy faith. Thy will be done." And while the priest and the Sultana carried on a whispered conversation

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he retired to a far-off corner of the room, and when he saw the sign of the cross made as the priest rechristened the renegade, Sultan Mahmud threw himself on the floor with a sob and called aloud to Allah.

A portrait of Mahmud II. and his mother is to be found in the Borelli palace near Marseilles.—*Translation made for* THE LITERARY DIGEST.

THE PLAGUE IN VIENNA.

VIENNA, the home of many eminent medical scientists, has been in danger of an outbreak of the bubonic plague, the most dreaded scourge of the age. In the clinic of Professor Nothnagel, where experiments were made with plague bacilli for the purpose of discovering an efficient cure, several persons have been infected, and three have died. The first victim was a servant named Barisch, who, entrusted with the care of the laboratory, neglected the necessary precautions and fell a victim to his own imprudence. He was nursed by Dr. Müller and two hospital nurses, one of whom has also succumbed, as did Dr. Müller himself. Barisch, it has been discovered, was a periodical drunkard. Dr. Müller undoubtedly sacrificed himself, and remained in the service of science almost to his death. The *Neue Wiener Tageblatt* says:

"Professor Nothnagel has received a letter from Dr. Müller asking his pardon for leaving the clinic without permission and removing to the hospital for infectious diseases. While in the last stages of the disease, Dr. Müller continued to dictate to his nurses a description of the symptoms, leaving very valuable information in the hands of the profession. If he had known immediately the character of the disease to which Barisch succumbed, Dr. Müller could have saved himself. He had handled over three hundred plague patients in India without hurt to himself. But no one thought that Barisch would be so careless as he was, and the nature of his ailment was discovered only when it was too late to prevent infection."

The St. James's Gazette, London, says:

"In the report on the Bombay epidemic, a part of which Dr. Müller himself wrote, he states that 'whites who keep clean and take necessary precautions have nothing to fear.' Evidently the 'necessary precautions' possible in the large, airy, and well-ventilated barracks of Bombay were impossible in the so-called isolated room of Professor Nothnagel's institute; and the courage with which Dr. Müller nursed Barisch, the first victim, has been followed by his own death. With the characteristic German thoroughness and scientific intrepidity, he kept a complete record of his own symptoms until their acuteness made such self-sacrificing observations no longer possible."

The Weekly Register, a Catholic paper, believes that much of the self-sacrifice of the dead scientist is due to religious influence. It says:

"In an age of softness, as Cardinal Manning called our own with no empty rhetoric, there are yet, as he consoled himself by remembering, many men, and more women, who, day by day, set an example of courage and of endurance that stands side by side with that of the most unflinching martyrdoms. . . . We are not thinking of any military hero of the moment, but of that doctor who in Vienna has laid down his life for his fellow. Greater love than this hath no man—we have Divine authority for it—that he will lay down his life for his friend. And who is his friend? The whole world is made up of friends by those who have set the maxims of Christ above those of narrow tribalism, or of that provincial patriotism which has become a fever to-day, and for which the only febrifuge is to be found in an intelligent and vitalized Catholicism."

There does not seem to be much danger that the epidemic will spread, now that the authorities are alive to the gravity of the situation. The experiments will probably now be discontinued until a special bacteriological institute has been provided. In Berlin, according to the *Berliner Tageblatt*, plague bacilli have not been experimented with, as Professor Koch did not think it safe to do so. The Pasteur Institute in Paris is regarded as the only safe place at present.

Curiously enough a touch of fanaticism was noticeable in Vienna, the most polished capital in Europe, as well as among the ignorant natives of India. The *Handelsblad*, Amsterdam, says:

"It is curious to note that antisemitism—*où diable va-t-il se nicher?*—has taken hold of the business, and that the Vienna and antisemitic press, taking its cue from the burgomaster, Lueger, is making unnecessary noise. The burgomaster complained that infected animals were thrown into the water by the heartless Jews, which is not even true, as all such carcasses were disinfected and then burned. The only reason for this antisemitic attack upon the medical men is that there are some Jews among them, and that Professor Nothnagel, tho not a Jew himself, is president of an organization for combating antisemitism."—*Translations made for* THE LITERARY DIGEST.

FRENCH TITLES, GENUINE AND SPURIOUS.

IN the *Revue de Revues* recently the Vicomte de Royer asserted that of the 45,000 titled families in France at least 25,000 have not the slightest heraldic right to their title, while only 450 really belong to the old French nobility, and even these can not claim to be blue-blooded. Especially numerous are 'mesalliances' with wealthy Americans and Jews. De Royer advises American heiresses not to buy a pig in a poke, as it were, but to examine thoroughly whether the title they covet is genuine. Gaston Rouvier, in the *Temps*, Paris, declares that M. de Royer exaggerates somewhat; he gives, however, some interesting particulars, from which we take the following:

There are three kinds of genuine titles in France: The prerevolutionary nobility, the titles created by Napoleon I., and those created since 1814. The Napoleonic titles are supposed to be dropped unless their owner has some income. Thus a count shall not have less than $6,000 a year, a simple baron no less than $3,000. Napoleon himself added substantial incomes to some of the titles he granted. Marshal Ney got $5,000 as Prince de la Moskawa and $7,724 as Duke of Elchingen in perpetuity. The

PRESIDENT MCKINLEY.—*From Figaro, Paris.*

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Prince of Wagram has $59,195 a year, the Prince of Essling $30,000, etc. Thus democratic France still recognizes the right of the first-born, and continues to pay incomes promised in perpetuity during the Empire.

Under the restoration the nobles were required to enter their names in the Bureau de Sceau, where their arms also are registered. But many old families refused to do so, and it is impossible to tell exactly the number of old titles; but there are certainly many more than 450. Napoleon I. created 9 princes, 32 dukes, 388 earls, and 1,090 barons. The restoration figures with 17 dukes, 70 marquises, 23 earls, 62 viscounts, 275 barons. The July monarchy made 3 dukes, 19 earls, 17 viscounts, 59 barons. Napoleon III. created 12 dukes, 19 earls, 21 barons. Thus the "new titles," those dating since 1808 and before 1870, number 2,116. Not all of them used the prefix "de." Thus Baron Gros, not de Gros. It is very common for Frenchmen to buy a title from the Pope for a few thousand francs. MacMahon recognized 13 such, but since his time they have been no longer legalized. But the Government registers a change of name, tho it may have an aristocratic sound, as the republic attaches no value to titles. Moreover, any ordinary citizen may get a title in the following manner. Suppose his name is Durand. A few months before the birth of a child he goes to live in a country town or village, where he calls himself Comte d'Uran des Forges. Two days after his son is born he goes to register the child. The clerk asks for the marriage certificate and other papers. The father replies: "Oh! ought I to have them? What a pity, I left them in Paris." But the law requires the birth of a child to be registered within three days, and the official, rather than wait, registers the child as Comte d'Uran des Forges. Twenty-five years later the boy marries, and as the only document necessary to prove his identity is his certificate of birth, he passes after that as a noble.—*Translated for* THE LITERARY DIGEST.

THE VATICAN AND THE GERMAN CATHOLICS.

EVER since 1870, when the German Catholics refused to join France against Protestant Prussia, they have resisted all efforts to induce them to pursue an anti-national policy. The result is that certain political privileges conferred by the Pope upon France remain a dead letter, while the Vatican and the Wilhelmstrasse are slightly at loggerheads. The quarrel is described in the *Frankfurter Zeitung* to the following effect:

In 1875 the German Government declared itself "unable to admit the right of any power to claim a protectorate over German-Catholic institutions or subjects in the Orient." In 1878 the German Government took care to insert in the Treaty of Berlin a clause "giving equal rights to all foreign nations sojourning in Turkey." In 1892, when France endeavored to establish authority over the German Palestine Association, the German Government interfered. Now France has, through the Pope, endeavored to revive her ancient hegemony, and Germany has answered by recalling her ambassador from the Vatican."

The same journal wonders why the Germans are regarded by other nationalities as the only people who have no right to patriotic aspirations. Germany annexes territory in Africa which has been abandoned as worthless by other powers. Straightway she is called grasping. She secures in ten years a tenth part of the territory annexed annually by France, England, or Russia, and is called covetous. She defends rights which in the case of other nations would not even be disputed, and is called arrogant. It seems, however, that Germany is feared rather as a future than as a present factor in European politics. A writer in the *Revue des Deux Mondes*, Paris, says:

"Germany already has military supremacy, she has economic supremacy, she will by and by have maritime supremacy; but she is not satisfied. She wants to concentrate moral forces in her hand and she aims at preeminence in the protection of Catholics and Protestants alike. What the Germans would like to establish is a double *clientèle* of Christians who buy their goods and swear by 'the gospel of the Emperor's sacred person.'"

The *Figaro*, Paris, believes that the German Catholics will obey the Pope and place themselves under the protection of France. But there is no indication of this. The *Germania* merely remarks that the Pope has been misunderstood. The *Kölnische Volks-Zeitung* denies that there is any cause for a quarrel, but asserts that the Germans are Germans first and Catholics after. "The Roman Catholics of Germany have caught the situation, and are expressing passionate approval of the Emperor's course, tho it has irritated the papacy into verbal imprudences," says the London *Spectator*. Secular Italy expresses delight with the check which it assumes that the Vatican has received. The *Tribuna*, Rome, says:

"Germany has only asserted rights which can not be disputed, and shown her determination to uphold her independence in all things. We Italians, bound to the Orient by many historical ties, can not help regarding with respect the moral inheritance which Germany is about to assume in the East."—*Translations made for* THE LITERARY DIGEST.

THE END OF THE CRETAN TROUBLES?

THE Turkish troops are being withdrawn from Crete, with the exception of a small guard of honor. Moreover, the Sultan is willing to accept Prince George of Greece as governor for the island under the following conditions:

1. That a small Turkish garrison is retained.
2. The governor receives his authority from the Sultan.
3. The right of pardon remains exclusively with the Sultan.
4. All laws are proclaimed in the name of the Sultan.
5. The island must pay tribute.
6. Mohammedans must be protected.
7. Crete and Cretan vessels fly the Turkish flag.

These conditions seem to contain important concessions, but, as the Paris *Journal des Débats* remarks, "the Sultan's authority will be very shadowy when the bulk of his troops are withdrawn." The four powers—England, Russia, France, and Italy—are therefore masters of the situation. "We hope," says the Amsterdam *Handelsblad*, "that the powers will do well the work they have undertaken." But as yet it does not look as if the island would be pacified any more easily by its new trustees than by the Turks. The Christians seem bent upon killing off the Mohammedans, whom they have driven from their farms, and three thousand Mohammedans have asked for passages to the mainland. The *Vossische Zeitung*, Berlin, says:

"Many of the wealthier Turks send their families to Smyrna and other ports on Austrian steamers. The men will remain behind to see if the powers are really able to protect the life and property of the Turks, for a bloody struggle between Christians and Mohammedans must be expected as soon as the Turkish troops have been withdrawn. The Turks will naturally demand restitution of the farms of which they have been robbed. Nobody believes that the powers will send troops into the mountains to protect the Mohammedan minority, and no value is attached to the promises of the Christian Cretans."

The British alone have made energetic attempts to create order, their methods being about the same as those of the Turks whom they replaced, with this difference, that they hang Mohammedans where the Turks hanged Christians. English papers have now, however, ceased to depict the Christian Cretans as a people who will be quiet and orderly if the rule of the Moslem is abolished. *The St. James's Gazette*, London, says:

"To make Christian and Mohammedan fraternize is a task which will not be found easy of achievement. To make Christian fraternize with the Christian who happens to be divided from him by a blood feud will be no easier. The Turks being disposed of, and the spoil divided, the Christians now return to the settlement of their hereditary blood feuds arising out of trespasses and the ensuing murders of their respective great-great-grandfathers."

On the continent of Europe many papers are inclined to think that the British journals are mistaken in their denial of Emperor William's influence in bringing the Sultan to terms. The *Internationale Korrespondenz*, Vienna, declares that the Emperor informed the Sultan that he, too, favors Prince George's candidature as governor of Crete and the withdrawal of the Turkish troops. The *Neologos*, Athens, says:

"Greece owes to the Kaiser the happy solution of the Cretan problem. It is now two years since Russia and England promised to settle the matter, but they did not succeed. Their work was but half done. Now that William II. has seen the Sultan, he has convinced him of the immediate necessity of the proposed reforms. It was the Emperor who obtained the Sultan's consent for the appointment of Prince George. Moreover, the Emperor's visit forced the four powers to work in unison; they feared that else Germany alone would have influence in the East."—*Translations made for* THE LITERARY DIGEST.

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MISCELLANEOUS.

SECRET PAGES OF BISMARCK'S HISTORY.

FEW books of recent years have created as much talk as Dr. Moritz Busch's work ("Bismarck: Some Secret Pages of His History") has already evoked. Dr. Busch has been soundly berated for his frankness, but he justifies it by the words addressed to him by Bismarck in 1879: "Once I am dead you can tell everything you like—absolutely everything you know." Again in March, 1891, the prince said: "Little Busch will one day, long after my death, write the secret history of our time from the best sources of information." Bismarck was hardly cold in his coffin, however, before the book appeared.

Dr. Busch gives the following account of his work:

"The diary on which my work is based, and which is often reproduced literally, gives the truest possible account of the events and expressions which I have personally seen and heard in the presence and immediate vicinity of the prince. The latter is everywhere the leading figure around which all the others are grouped. The task I set myself, as a close observer and chronicler who conscientiously sifted his facts, was to give a true account of what I have been commissioned to do as the prince's secretary in connection with press matters, and to describe how he and his *entourage* conducted themselves during the campaign in France; how he lived and worked; the opinions he expressed at the dinner- and tea-table, and on other occasions, respecting persons and things of that kind; what he related of past experiences; and finally, after our return from the great war, what I ascertained respecting the progress of diplomatic negotiations from the despatches which were then exchanged and of which I was at liberty to make use either immediately or at a later period. The particulars here given were, almost without exception, written within an hour after the conversation therein referred to occurred."

The book is in two volumes. The first deals with the Franco-German war and Bismarck's career till 1879. The second is concerned with the policy of the Chancellor, his great difficulties in office, and his retirement to private life. We can give only a few of the most striking passages.

Bismarck is reported as follows on the relations between his political and his religious creeds:

"If I were no longer a Christian I would not serve the king another hour. If I did not put my trust in God I should certainly place none in any earthly masters. Why, I had quite enough to live on, and had a sufficiently distinguished position. Why should I labor and toil unceasingly in this world and expose myself to worry and vexation if I did not feel that I must do my duty toward God? If I did not believe in a Divine Providence which has ordained this German nation to something good and great, I would at once give up my trade as a statesman or I should never have gone into the business. Orders and titles have no attractions for me. A resolute faith in a life after death—for that reason I am a royalist; otherwise I am by nature a republican. Yes, I am a republican in the highest degree; and the firm determination which I have displayed for ten long years in presence of all possible forms of absurdity at court is solely due to my resolute faith. Deprive me of this faith and you deprive me of my fatherland."

Of William I., before Paris, Bismarck had this to say:

"The king told me an untruth to-day. I asked him if the bombardment was not to commence, and he replied that he had ordered it. But I knew immediately that it was not true. I know him. He can not lie, or, at least, not in such a way that it can not be detected. He at once changes color, and it was particularly noticeable when he replied to my question to-day. When I looked at him straight into his eyes he could not stand it."

The Emperor was very susceptible to the influence of the Crown Princess Frederick, now the Dowager Empress, and, through her, Queen Victoria exerted considerable influence at Berlin in spite of the will of the Chancellor.

Said Bismarck:

"That seems to be the characteristic of the Hohenzollerns—these women-folk always have a great influence over them. It was not so with Frederick the Great, but with his successor and the late king, as well as the present most gracious king (William the First) and his future majesty (Frederick William). The most curious example is that of Prince Charles, who is anything but a good husband, and yet depends upon his wife; indeed, he is thoroughly afraid of her, and is guided by her wishes. But it is somewhat different with these two (the king and the crown prince). They want to be praised. They like to have it said in the English and French press that they are considerate and generous. They find that the German praise them enough as it is.

"In England they do not tolerate any foreign influence—you know how Palmerston and the others accused, opposed, and persecuted the Prince Consort for his alleged or real influence over the Queen. We, however, are expected to submit to that sort of thing and regard it as a matter of course. We are an inferior race, ordained to serve them. So the Queen thinks, too, and her daughter is of exactly the same opinion. They are working in partnership."

Again, of Queen Victoria, Bismarck had this to say:

"The old Queen is fond of match-making, like all old women, and she may have selected Prince Alexander for her granddaughter because he is a brother of her son-in-law, the husband of her favorite daughter, Beatrice. But obviously her main object is political—a permanent estrangement between ourselves and Russia, and if she were to come here for the princess's birthday there would be the greatest danger that she would get her way. In family matters she is not accustomed to contradiction, and would immediately bring the parson with her in her traveling-bag and the bridegroom in her trunk, and the marriage would come off at once. Probably the Battenberger, too, would have been here by this time if I had not stepped in, for they are in a mighty hurry over there in London."

Just after William II. had mounted his throne, the Old Chancellor said of him:

"He has more understanding, more courage, and greater independence of court influence, but in his leaning toward me he goes far. How considerate he was the last time he came here! He was surprised that I had waited for him till eleven o'clock, a thing which his grandfather was incapable of saying. And in the morning he waited for me, and altho he is accustomed to rise much earlier, he did not get up until nine o'clock, thinking that I slept till that hour. I was just washing and only half dressed when he put his hand on my shoulder, and I hurriedly pulled on my dressing-gown in order to be to some extent in a proper condition to receive him. I said: 'Yes, serene highness, you now appear to have everything one could wish for you. A docile and grateful pupil and warm admirer stands by your side as ruler and chief authority in the state, and we, your people, rejoice with all our hearts and hope that it may long remain so.'"

A few years later, when he had been forced out of office by the young Emperor, Bismarck said:

"Things have gone more rapidly than I imagined they would. I thought he would be thankful if I were to remain with him for a few years, but I find that, on the contrary, he is simply longing with his whole heart to be rid of me in order that he may govern all alone—with his own genius—and be able to cover himself with glory. He does not want the old mentor any longer, but only docile tools. But I can not make genuflections (*Ich aber kann nicht mit Proskynesis dinen*), nor crouch under the table like a dog. He wants to break with Russia, and yet he has not the courage to demand the increase of the army from the Liberals in the Reichstag. I have succeeded in winning their confidence at St. Petersburg, and obtain proofs of it every day. Their Emperor is guided by my wishes in what he does and in what he refrain from doing. What will they think there now? And also other expectations which I can not fulfil, together with the intrigues of courtiers, rudeness and spying, watching with whom I had intercourse! My retirement is certain. I can not tack on as a tail to my career the failures of arbitrary and inexperienced self-conceit for which I should be responsible."

Here is an example of Bismarck's cold brutality. Faure com-

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plained to him that the Prussians before Paris fired upon the asylum for the sick and blind. Bismarck's reply was: "I really do not see what you have to complain of. You yourself do much worse, since you shoot at our sound and healthy men."

In his softer moments, this man of iron was often melancholy. Dr. Busch in one passage emphasizes this view:

"Thus on Sunday, the 21st of October, 1877, while seated in the position I have already described, and after gazing for a while into space, he complained to us that he had had little pleasure or satisfaction from his political life. He had made no one happy thereby, neither himself, nor his family, nor others. We protested, but he continued as follows: 'There is no doubt, however, that I have caused unhappiness to great numbers. But for me three great wars would not have taken place, eighty thousand men would not have been killed, and would not now be mourned by parents, brothers, sisters, and widows.' 'And sweethearts,' I added, somewhat prosaically and inconsiderately. 'And sweethearts,' he repeated. 'I have settled that with God, however. But I have had little if any pleasure from all that I have done, while on the other hand I have had a great deal of worry, anxiety, and trouble'—a theme upon which he then dwelt at some length. We kept silent, and I was greatly surprised. I afterward heard from Holstein and Bucher that during the last few years he frequently expressed himself in a similar strain. But I would repeat that such utterances can surely be but symptoms, but a temporary and sentimental estimate of his mission and success. He is nevertheless a man of deep feeling, as Fraulein Jenny told me on the morning after this outburst that the 'tears ran down his cheeks' when he first spoke of his falling-out with Moritz von Blankenburg."

Dr. Busch gives two incidents of a remarkable conversation with the prince about financial speculations in connection with politics. Bismarck was asked whether statesmen could turn their knowledge of coming events to account, and he denied it. Such events, he said, do not affect the Bourse until afterward, and the day when the effect will appear can not be foreseen:

"Of course, if one could contrive things so as to produce a fall—but that is dishonorable! Grammont has done so, according to what Russell recently stated. He doubled his fortune in that way. One might almost say that he brought about the war with that object. Moustier also carried on that sort of business—not for himself, but with the fortune of his mistress, and when it was on the point of being discovered he poisoned himself. One might take advantage of one's position in a rather less dishonest way by arranging to have the Bourse quotations from all the stock exchanges sent off with the political despatches by obliging officials abroad. The political despatches take precedence of the Bourse telegrams, so that one would gain from twenty minutes to half an hour. One would then want a quick-footed Jew to secure this advantage. I know people who have done it. In that way one might earn fifteen hundred to fifteen thousand thalers daily, and in a few years that makes a handsome fortune. But all the same it remains ugly; and my son shall not say of me that that was how I made him a rich man. He can become rich in some other way—through speculation with his own property, through the sale of timber, by marriage, or something of the kind. I was much better off before I was made Chancellor than I am now. My grants have ruined me. My affairs have been embarrassed ever since. Previously I regarded myself as a simple country gentleman; now that I, to a certain extent, belong to the peerage, my requirements are increasing, and my estates bring me in nothing. As Minister at Frankfurt I always had a balance to my credit, and also in St. Petersburg, where I was not obliged to entertain, and did not."

Nevertheless, Bismarck confessed to one attempt at using his knowledge of state secrets for the purpose of speculation in stocks. But it was a failure:

"'I was commissioned in Berlin,' he said, 'to speak to Napoleon on the question of Neuchatel. It must have been in the spring of 1857. I was to inquire as to his attitude toward that question. Now, I knew that his answer would be favorable, and this would mean a war with Switzerland. Accordingly, on my way through Frankfurt, where I lived at that time, I called upon Rothschild, whom I knew well, and told him I intended to sell certain stock which I held, and which showed no disposition to rise. "I would not do that," said Rothschild. "That stock has good prospects. You will see." "Yes," I said; "but if you knew the object of my journey you would think otherwise." He replied that, however that might be, he could not advise me to sell. But I knew better, sold out and departed. In Paris, Napoleon was very pleasant and amiable. It was true he could not agree, as the king wanted, to let us march through Alsace-Lorraine, which would create great excitement in France; but in every other respect he entirely approved of our plans. It could only be a matter of satisfaction to him if that nest of democrats were cleared out. I was, therefore, so far successful. But I had not reckoned with my king, who had in the mean time, behind my back, made different arrangements—probably out of consideration for Austria; and so the affair was dropped. There was no war, and my stocks rose steadily from that time forward, and I had reason to regret parting with them.'"

The following paragraphs are taken from pages giving the Chancellor's table-talk:

"During dinner the subject of 'William Tell' was introduced, I can not now remember how, and the Minister confessed that even as a boy he could not endure that character; first, because he shot at his own son, and, secondly, because he killed Gessler in a treacherous way. 'It would have been more natural and noble to my mind if, instead of shooting at the boy, for after all the best archer might hit him instead of the apple, he had immediately shot down the governor. That would have been legitimate wrath provoked by a cruel command. But the lurking and skulking is not to my taste. It is not the proper style for a hero, not even for francs-tireurs.'

"In the course of the conversation, which turned on mythology, the chief said he could never endure Apollo, who flayed Marsyas out of conceit and envy, and slew the children of Niobe for similar reasons. 'He is the genuine type of a Frenchman, one who can not bear that another should play the flute better than, or as well as, himself.' . . . . . .

"There were cognac, red wine, and a sparkling Mayence wine on the table. Somebody mentioned beer, saying that probably we should be unable to obtain it. The Minister replied: 'That is no loss! The excessive consumption of beer is deplorable. It makes men stupid, lazy, and useless. It is responsible for the democratic nonsense spouted over the tavern tables. A good rye whisky is very much better.'"

The following is one of the few real anecdotes in the book:

"One day the count was walking in the Summer Garden at St. Petersburg, and met the Emperor, with whom, as a minister in high favor, his relations were somewhat unreserved. The two, after strolling on together for a while, saw a sentry posted in the middle of a grass plot. Bismarck took the liberty to ask what he was doing there. The Emperor did not know, and questioned the aide-de-camp, who was also unable to explain. The aide-de-camp was sent to ask the sentry. His answer was, 'It has been ordered,' a reply which was repeated by every one of whom the aide-de-camp inquired. The archives were searched in vain—a sentry had always been posted there. At last an old footman remembered that his father had told him that the Empress Catherine had once seen an early snowdrop on that spot, and had given instructions that it should not be plucked."

CORRESPONDENTS' CORNER.

A Precedent for the Czar's Peace Proposal.

Editor of THE LITERARY DIGEST:

THE DIGEST of September 17 contained as its leading "Topic of the Day" examples of the attitude of the press toward the peace manifesto issued by the Czar of Russia. The New York *Press* tells us that "The Russian bear looks odd but interesting in sheep's clothing." This is prettily put, but is stated in forgetfulness or ignorance of the fact that "in 1815, while the allies were in Paris, Alexander drew the plan of a semi-religious, semi-political brotherhood of the sovereigns to maintain peace and righteousness on earth. This was not exactly the aim of the various courts, but the plan was received with the courtesy due to its powerful projector. However, it had no practical effect" ("Europe in the Nineteenth Century," Judson). Fyffe, in his "Modern Europe" (vol. 2, p. 80), tells us that "the most liberal in theory among the sovereigns of 1815 was the Emperor Alexander," speaking, I think, of the International Vienna Congress. So the present Czar acted under precedent; and the fact is worthy of reminder, since it has been nowhere stated, so far as I have seen, in connection with the comment on the Czar's suggestion.

MARSHALL VAN WINKLE.

JERSEY CITY, N. J.

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FOREIGN POSSIBILITIES OF AMERICAN COMMERCE.

The city of Para, Brazil, is rapidly becoming the center of an enormous trade. Situated about 100 miles from the mouth of the Amazon River, it is the key of a vast stretch of wealthy country. In time it will probably be the Chicago of South America. Our consul at Para writes:

Over one hundred and fifty steamers are employed on the Amazon and its tributaries (about one third of these vessels belonging to a British company), and the number will be increased materially before the end of the year. The internal communication afforded by the Amazon and its branches is so complete that railroad and terrestrial means of transportation are not needed, except to connect parts of rivers obstructed by rapids. Commerce at Para has developed enormously within the past few years; the custom-house is overwhelmed with work, and there are not at present enough stores to receive the goods as they arrive, altho large additions have recently been made. Both lines of steamships running between Para and New York are increasing the number of their ships, as they are entirely unable to carry the heavy freight billed for this section of the country. A short time ago, the two lines made one trip each a month; later a bimonthly service was established; now three trips are made, and I am reliably informed that on the 1st of next January weekly trips will be made. No better evidence can be brought to show the greatly increased demand for United States goods. I learn from the captain of every vessel coming from New York that it is utterly impossible for any one of the steamers leaving that port to clear the freight billed for Para and the Amazon. This statement is gratifying in the extreme, tho it is to be regretted that these goods can not be hauled in American ships. . . . American trade with Brazil has increased tremendously of late years, and the broad expansion in demand can not be regarded as other than encouraging.

The majority of merchants here require from ninety to one hundred and fifty days' credit; some, of course, only ask for half of such time. Germans stand ready to meet all requirements and competition. Our salesmen must expect to encounter sharp competition. A study of conditions is absolutely necessary.

The consul states that the principal imports are flour and food products, boots and shoes, machinery, liquors, hardware and cutlery, jewelry and optical goods, confectionery, sewing and typewriting machines, bicycles, dry-goods and notions, drugs and medicines, lumber, ready-made clothing, musical instruments.

It is interesting to note in this connection what Consul Clark, at Pernambuco, says of the prospects for United States trade in Brazil generally:

There are many openings for textiles, hardware, nails, etc. My attention has been called to the necessity of making hinges of a style desired and used in this country. Agricultural machinery should be brought here and introduced by competent people. Our bicycles are being introduced, and all prefer them, tho the roads are in such bad condition that there can be no extensive use in this district. Small hardware is in demand, but must be made to suit the trade and well put up in proper packages.

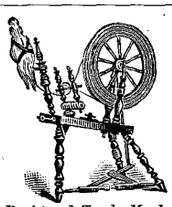
Our boots and shoes are in demand, particularly for women and children. There is a good opportunity for the introduction of our files and saws, which come here now through English houses.

The chance for American coal was never better, but it should be screened. Spruce and hard-pine lumber, suitable for packing, cases and boxes, is in great demand.

The extension of a parcel-post system to this country would be a great boon and open up new lines of trade. There should be increased care in attending to orders and having them properly packed, so that the goods will not arrive damaged. The contents and weight of each package should be carefully noted and goods packed in as light packages as possible, as duties are paid on the gross weight.

Trade is best managed by having experienced commercial travelers, who can speak the Portuguese language, make trips about six months apart, and by paying strict attention to their orders and directions. Usually "something just as good or similar" will not please this people. The lack of a very small and apparently insignificant part of a machine renders the whole thing useless, and sometimes three to six months are necessary to replace it. These things should be kept constantly in mind, and the greatest care exercised to see that each shipment is complete in itself.

The Merchants' Association of New York has sent to President McKinley a letter protesting against further continuance of military rule in



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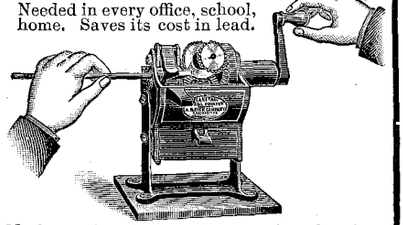

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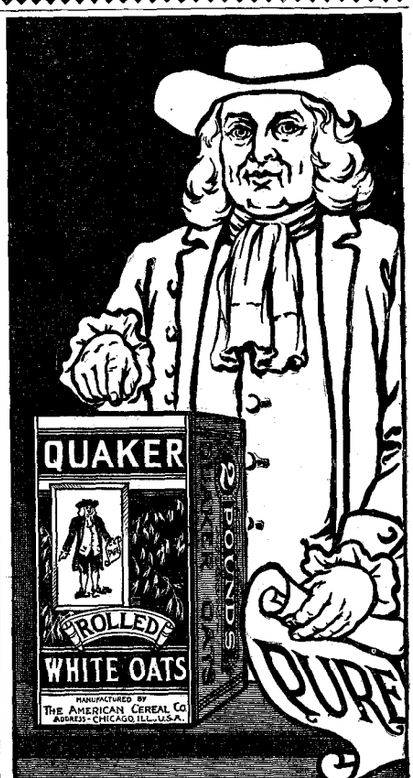

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Porto Rico, in the course of which appears these paragraphs:

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We don't want anybody's experiments to interfere with a chance to extend our trade; and while we admire and respect our military men in their own place, we have no use for them as dictators meddling in business.

PERSONALS.

SOME time since we saw an account of how Bismarck, at the time when it was thought Germany wanted to get a foothold in Holland, was entertaining the Dutch ambassador with a review of the German army. As one fine body of men marched by, Bismarck said to the Dutch ambassador, "What do you think of those men?" "Fine soldiers," said the ambassador, "*but not tall enough!*" After another body marched by the same inquiry was put and the same reply made. Then came the regiment of grenadiers, between six and seven feet tall. "What do you think of those?" said Bismarck. "Fine soldiers, *but not tall enough!*" was the reply. "What does your excellency mean?" said Bismarck. "*I mean that we can flood Holland eight feet deep,*" replied the ambassador.

MR. SMALLEY, in his reminiscences of Gladstone in *Harper's*, dwells extensively on Mrs. Gladstone's strong influence over her distinguished husband, not only in domestic, but in public affairs. In the garden at Hawarden one evening Mr. Gladstone talked long and earnestly with a visitor on a political topic in which they were mutually interested. It was getting late, and Mrs. Gladstone appeared upon the scene. "You know, William," said she, "that you have to speak tomorrow, and it is very damp; don't you think you ought to go in?" "Yes," he replied, "quite time"—then, with one of those expressions of humor not frequent on his face or in his voice, he said to his visitor, softly: "We will take another turn to vindicate our independence"; and they did. Then Mrs. Gladstone had her way.

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Current Events.

Monday, November 14.

—Inspector-General **Breckinridge testifies** before the War Department Investigation Committee at Washington.

—The **Filipino Junta at Hongkong** protests to President McKinley against the action of Americans in the islands.

Tuesday, November 15.

—Captain McCalla reports to the Navy Department that in his judgment it is impossible to save **the** *Maria Teresa.*

—The troubles between the striking miners and the mine-owners at **Virden, Ill.,** are adjusted.

—**Dreyfus** is allowed to prepare his case by the Court of Cassation.

—A London paper says: "The **Spanish transAtlantic fleet** has been ordered to be prepared for a **renewal of hostilities,** and the forts in the Canary Islands are being rapidly manned."

—**Joseph Chamberlain,** British Colonial Secretary, makes a speech at Manchester on the subject of **Anglo-French relations.**

—The **Emperor and Empress** of Germany reach Malta.

—A **railway accident** occurs near Trenton, Ontario, in which eleven people are killed and about twenty injured.

—The United States notifies Spain that the date for the **evacuation of Cuba** will not be extended beyond January 1 next.

Wednesday, November 16.

—**Ten regiments of regulars** are ordered by the War Department to prepare for service outside of the United States.

—It is reported that the State Department contemplates **buying one of the Caroline Islands** from Spain for a cable station.

—General Merritt says in reply to **complaints of the Filipinos against American officials:** "That it is impossible to recognize the insurgents, as they are 'little better than children in everything.'"

—The **supreme court** of Missouri declares unconstitutional the law of 1894 providing for the sale of public franchises to the highest bidder.

Thursday, November 17.

—**President Timothy Dwight,** of Yale University, resigns.

—The **Spanish Commissioners reply** in full to the American demand for the possession of the Philippines.

—The British battle-ship *Formidable,* 15,000 tons, **the largest war-ship in the world,** is launched at Portsmouth.

Friday, November 18.

—Admiral Dewey notifies Washington that he has contracted with a wrecking company to **raise three of the Spanish war-ships** sunk in the battle of Manila.

—The Cabinet considers reports **that anarchy exists in Porto Rico,** and General Brooke is instructed to use his whole force if necessary to preserve order.

—**Captain Dreyfus** is informed of the revision proceedings in his case.

Saturday, November 19.

—Harvard defeats Yale at **football.**

—The **Canadian-American Joint High Commission** continues the discussion of reciprocity.

—The **Union Pacific, Denver, and Gulf Railroad** is sold at foreclosure in Pueblo, Colo., for $1,250,000.

Sunday, November 20.

—Governor Tanner sends **more troops to Pana,** Ill., at the request of the citizens.

—Surgeon-General **Sternberg's report** is made public.

—It is reported that **Spanish commercial bodies** urge the conclusion of a treaty of peace with America.

—As a result of a **Socialist conspiracy in Russian** universities several hundred students are arrested, and many expelled to Siberia.

—The French Government modifies the **prison treatment of Dreyfus.**

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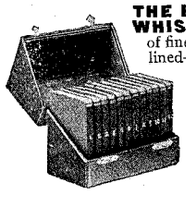

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CHESS.

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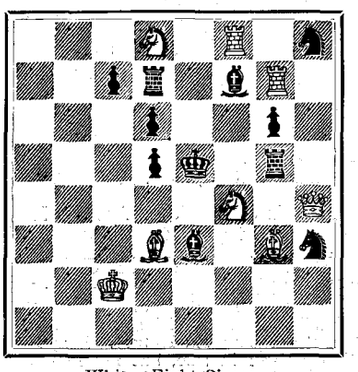
Problem 333.

BY DR. W. R. I. DALTON.

(Dedicated to Gen. F. S. Ferguson, Alabama.)

Black—Eleven Pieces.



White—Eight Pieces.

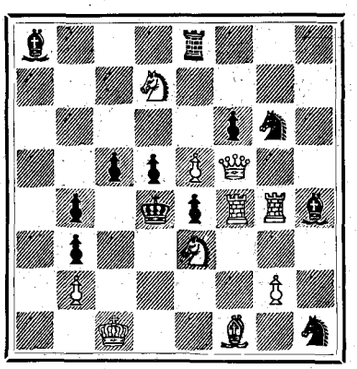
White mates in two moves.

Problem 334.

BY DR. W. R. I. DALTON.

(Dedicated to Courtenay Lemon.)

Black—Twelve Pieces.



White—Ten Pieces.

White mates in three moves.

Dr. Dalton offers a prize of a set of Chess-men for the best solution of these problems. The conditions are: (1), All variations must be given; (2), an analysis or criticism of problems is required. Contest closes on December 22. Send solution to Dr. W. R. I. Dalton, 477 West 145th Street, New York City.

Solution of Problems.

No. 328.

Key-move, Q—R 4.

Solution received from M. W. H., University of Virginia; the Rev. I. W. Bieber, Bethlehem, Pa.; R. M. Campbell, Cameron, Tex.; "Spifficator," New York City; F. S. Ferguson, Birmingham, Ala.; Dr. H. W. Fannin, Hackett, Ark.; the Rev. Thos. Eggan, Madison, Wis.; Medora Darr, Finleyville, Pa.; Dr. F. M. Mueller, Jasper, Ind.; F. L. Hitchcock, Scranton, Pa.; Prof. C. D. Schmitt, University of Tennessee; Mr. and Mrs. J. V. Streed, Cambridge, Ill.; George Patterson, Winnipeg, Man.; H. W. Barry, Boston; C. S. Page, Chicago; F. A. M. Hinton, W. Va.

Comments: "Elegant but easy"—M. W. H.; "Its purity and splendor entitle it to a first prize"—I. W. B.; "A well planned and skilfully executed piece of work"—R. M. C.; "Excellent, seventeen variations, no flaw"—F. S. F.; "A very fine problem"—Dr. H. W. F.; "Very pretty"—F. L. H; "Interesting, difficult, and deserving of highest honors"—H. W. B.; "Remarkably fine combination"—Dr. C. S. P.

Several solvers sent Q—B 3. We have been informed that this problem was published recently in *The Orilla Packet*, and that it has two solutions: Q—R 4 and Q—B 3. It seems that Kt—Q 2 stops Q—B 3.

No. 329.

1. Q—Kt 6!
   - B—Q 2
   - ..... 1. B—B 3
   - ..... 1. R x B
   - ..... 1. R—Q Kt sq

2. Kt x K P, ch — K—Kt 4 (must) — 3. B—K 7, mate
2. Q—Q 4! — P x Q — 3. Kt x B P, mate
2. ..... Any other — 3. Q—K 4, mate
2. Q—Kt 4 — Any — 3. Q—K 4, mate
2. B x P — Kt—Kt 4 — 3. Kt x K P, mate
2. ..... Kt x P — 3. B—K 8!!! mate
2. ..... Any other — 3. B—K 4, mate

There are many other variations, but these given above are the principal ones.

Solution received from M. W. H., I. W. B., R. M. C., S., F. S. F., Dr. F. M. N., Prof. C. D. S., Mr. and Mrs. J. V. S., H. W. B.

Comments: "A splendid problem. Who will say 'same old sacrifice of Q'?"—M. W. H.; "Clean cut and sparkling as a diamond Studd"—I. W. B.; "A bold, difficult, and fascinating problem"—R. M. C.; "Worthy of the highest commendation, full of beautiful ideas, artistically elaborated; arrangement replete with originality"—S.; "Too much can not be said in praise of this problem"—F. S. F.; "Very intricate"—Dr. T. M. N.; "A marvelous conception; a masterpiece of construction"—H. W. B.

Mr. and Mrs. J. V. S., H. W. B.; C. R. Oldham, Moundsville, W. Va., were successful with 327.

A Little Knowledge.

The Problem-Editor of *The B. M. C.* (November) calls attention to a "desultory *exposé* on Chess" in a recent number of *The Saturday Review* (London). The writer in *The Review* speaks as one competent to lay down fixed rules. The following quotation is given:

"There must be nothing on the board which is not necessary for the solution, either for active co-operation or for obstruction. White can have only one first or key-move, for more that one way of setting to work would argue an excess of force. For a similar reason, because it is better to win by strategy than by force, White must not in his first move either take a piece or give a check. To do either of these things would not be fighting a duel, but finishing off a prostrate enemy. The best problems are those in which the triumph of strategy over force is most conspicuous. The stronger Black's position seems to be at first sight the more credit there is in beating him; tho, of course, it is also more creditable to give a weak enemy his quietus full, fair, and finally than to bungle in displacing him. Thus it may be a very fine problem to mate in two moves, when it would be both easy and inelegant to wind up the business in three or four."

To this the Chess-Editor makes answer, showing that to the ordinary player, the first sentence of the quotation would condemn 50 per cent. of the published positions, "because it could be proved that many pieces introduced into problems are positively useless as far as the actual playing out of the solution goes, overlooking that they are absolutely necessary, and indeed essential to such a degree as to warrant their existence. . . .

"The statement that 'the best problems are those in which the triumph of strategy over force is conspicuous,' is plainly wrong to a large extent. The finest problems which have been wrought out with Chess *matériel* by the most skilled opponents, in their initial settings, are invariably specimens where White has the upper hand, and could easily crush Black in a move or two beyond the stipulated number. It is in nearly every instance a case of 'finishing off a prostrate enemy.' In problems it is a question of discovering the strategy which will yield the result at the earliest moment—and that moment is specified in the conditions. Problems are not end-games, and it is unfair to judge them from that standpoint."

The Janowsky-Showalter Match.

The first game of the match between the French champion and the well-known American expert, Showalter, was played in the Manhattan Chess-Club, New York City, on Friday, November 18. This contest is for $750 a side, the player getting the first seven games winning the match; but if there be a tie of six games each, then they are to play till one gets ten games, provided that there be not a tie with nine games each, in which event the match is to be declared a draw.

How Mr. Burn Sacrificed His Queen.

King's Gambit.

	MR. —— *White.*	MR. BURN. *Black.*		MR. —— *White.*	MR. BURN. *Black.*
1	P—K 4	P—K 4	14	Q—Q sq(d)	Kt—Q B 3
2	P—K B 4	P x P	15	Kt-QB3(e)	Kt—K Kt 5
3	Kt—K B 3	P—K Kt 4	16	K—Kt 2	Kt—K B 7
4	B—Q B 4	B—K K 2	17	Q—K 2	B—K R 6 ch
5	Castles	P—Q 3	18	K—B 3 (f)	Kt—K 4 ch
6	P-K Kt3(a)	P—K Kt 5	19	K—B 4	R—K Kt sq
7	Kt—KR 4	P—K B 6	20	B x B	Kt x B ch
8	P—Q 4	B—K B 3	21	K—B 5	Castles
9	Kt x P (b)	P x Kt	22	Kt—Q 5	Q R—K sq
10	Q x P	B x P ch	23	P—Q B 3	Kt—Q B 3
11	K—R sq	Q—K B 3	24	Q-KBsq(g)	Kt—K B 7 (h)
12	Q—K R 5	Q x R ch (c)	25	P x B (i)	Kt x Q P ch
13	B x Q	Kt—K B 3	26	K—B 4	R x K P mate

Notes by W. H. S. Mouch in Common Sense, Dublin

(a) Of doubtful excellence.

(b) Perhaps best. It gives him a good attack. The position is similar to the Muzio.

(c) The sacrifice is now necessary, but Black could have avoided it by playing Q—K 2 instead of Q—K B 3 on the preceding move. Q—K 2 would only have cost a P and deprived him of the power of castling.

(d) This seems weak, but White has no good move.

(e) Here Mr. Van Vliet, in the *Hereford Times* (from which I take the game), recommends B—Q Kt 5.

(f) Playing to win. Had he moved the K—Kt sq, it is doubtful whether Black could do more than accept the draw by repetition of checks.

(g) Of course if he takes the B, Black wins the Q by retaking with Kt ch.

(h) Mr. Van Vliet marks this move as a strong one. It is probably good enough to win, but overlooks a forced mate in five moves, viz: 24... R—K 4 ch; 25 K—B 6, R—Kt 4 dis ch; 26 P x B, R (Kt 4)—Kt 3 ch; 27 K x P, Kt—Q sq ch; 28 K—K 7, R—K 3, mate; If 26 K x P, mate follows thus: 26 K x P, Kt—Q sq ch; 27 K—K 7, R (Kt 4)—Kt 2 ch; 28 Q interposes, R x Q mate.

(i) Leading to mate in two moves. But it is not easy to see what to do. Besides the mate already pointed out, Black threatens R—K 3, R—K B 3 ch, and Kt—K 2 mate. I do not, however, see a forced mate in this position. White's best move seems to be K B 4, answering R—K 3 by P—K 5, when, if Black plays P x P, he may continue with B—Kt 5.

Chess Notation.

A German correspondent wrote us recently, asking for an explanation of abbreviations—the notation—used in THE LITERARY DIGEST, and he suggested that there were probably many of our readers who like himself, were acquainted with the German notation, and relatively ignorant of the system in use.

This system is very simple. Every square on the board has its fixed name, they can not be changed. As the pieces stand before any one has been moved, we conceive the board divided into eight files: King's file, Queen's, King Bishop's, Queen Bishop's, King Knight's, Queen Knight's, King Rook's, and Queen Rook's. These files get their names from the pieces that stand on the first square of the file; for instance, the King stands on King square, or the first square of the King's file. There are eight squares on each file.

Before moving any piece, there is a Pawn on King 2 (K 2), Queen 2 (Q 2), King Bishop 2 (K B 2), Queen Bishop 2 (Q B 2), King Knight 2 (K Kt 2), Queen Knight 2 (Q Kt 2), King Rook 2 (K R 2), and Queen Rook 2 (Q R 2). We name these P's after the file on which they stand, as K P, Q P, etc.

In determining the position of a piece, always count from the side of the board to which that piece originally belonged. For instance, take Problem 330: the White K is on Q B 4, Q on K Kt 2, Kt on Q B 5, P's on K 2 and 6, Q 2, Q B 3. The Black K is on K 4 (counting from Black's side of of board), and the P's are on K 2, K B 2 and 3, K R 5.

All the other signs, in use can be found in solution of 326 (White above the lines, Black below).

B—Q 6 = Bishop moves to Q 6

1. ——
   - K x Kt = King captures Kt.
   - Q—K B 3 ch = Q moves to K B 3, check.
2. ——
   - K x Q (must) = K captures Knight, none other move.

If any Chess-player desires any further information we shall be glad to hear from them.

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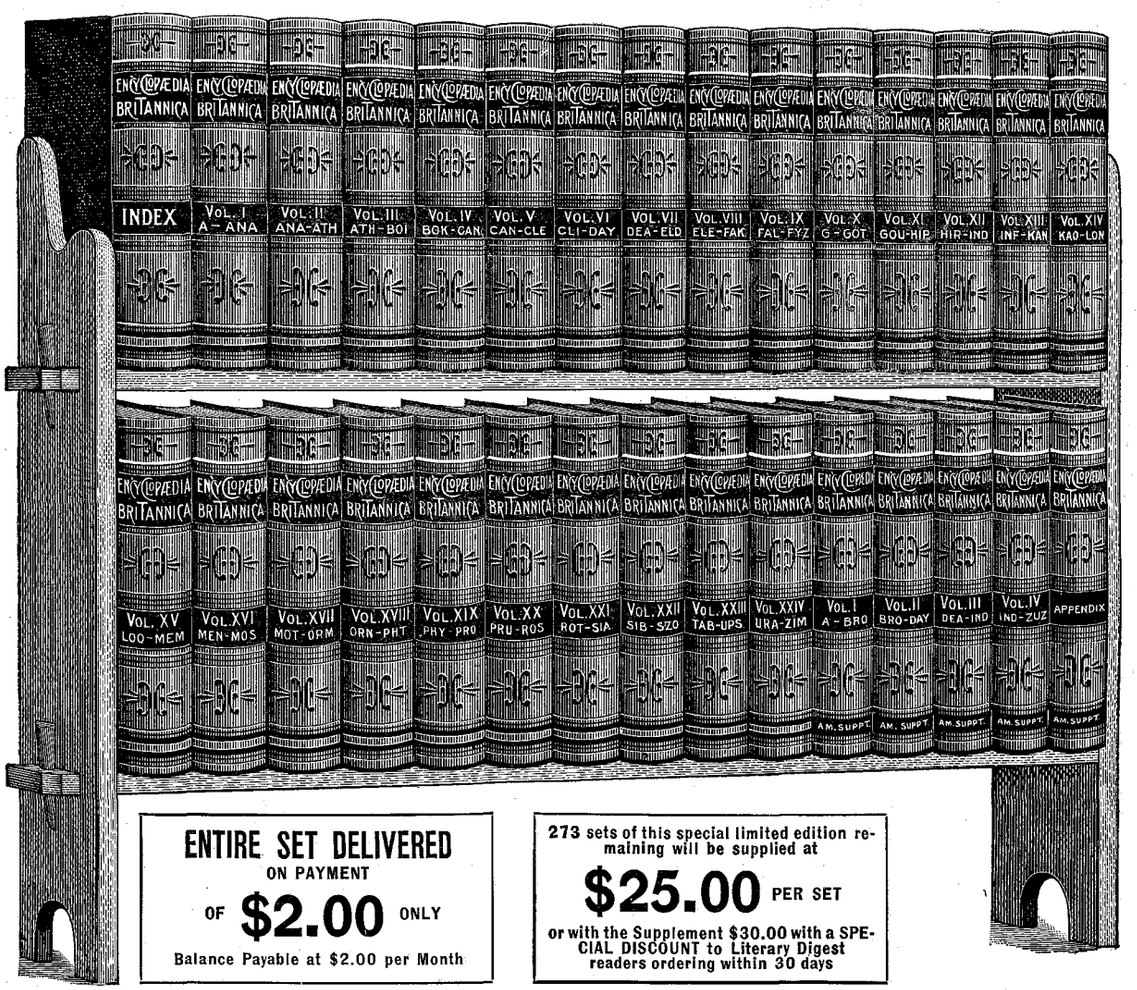

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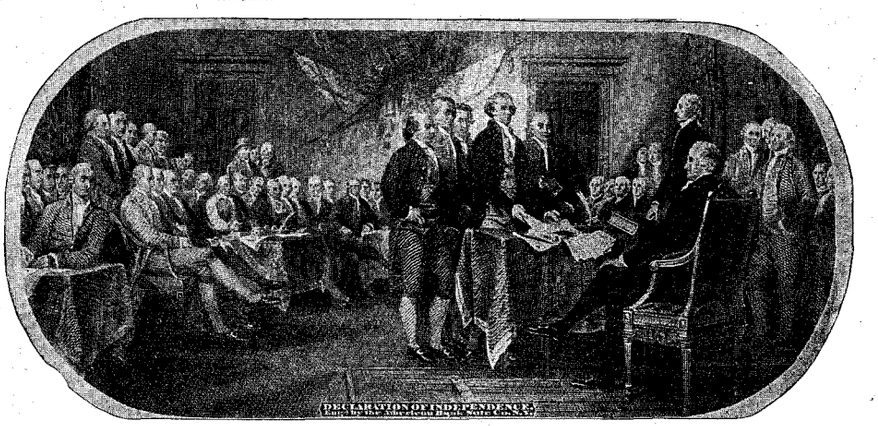

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